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NOTES OF THE WEEK.

At the recent Council meeting of the British and Foreign Unitarian Association it was reported that an announcement would be shortly made of the appointment of one of our ministers to go out as missionary to India, for a term of three years. We now learn that the Rev. S. Fletcher Williams, of Hackney, has undertaken this honourable and difficult task, and that he is to proceed to India in October next. The accounts of the visit of the Rev. J. T. Sunderland, and more recently of the Rev. James Harwood, will be still fresh in our readers' minds. Mr. Williams is to carry on and extend that work, as the bearer of English sympathy to the various branches of the Brahmo Somaj, and the friend and adviser of all reverent seekers after religious truth. His many friends will earnestly unite in wishing Mr. Williams God-speed upon his mission.

ON Wednesday evening Mr. B. B. Nagarkar gave, in the Council Room at Essex Hall, the last of his course of three lectures, the subject being "The Message of the Brahmo Somaj to the Present Age." The chair was taken by Mr. A. M. Bose, M.A., of Calcutta, who had come over from Cambridge for that purpose. Mr. Nagarkar, in the course of his lecture, referred to the great influence the study of comparative theology had had upon religious thought during the past seventy years, and said that in the Brahmo Somaj, "the Church of a Universal Theism," special attention had been given to this subject, and he felt that it was the mission of their Church to revive some of the old

ideas, which underlay every spiritual faith. The first and chief of these was the worship of the one true God, who is Spirit, and who alone is to be worshipped.

IN an article on Social Settlements, suggested by the opening of the Passmore Edwards Settlement, the *Spectator* considers the advantages and the dangers of such efforts. Cultivation of higher tastes must be an advantage to men, whether rich or poor. "When all is said and done, the materialist is a very poor utilitarian. In implanting, then, if possible, the true University feeling, the love of letters and of humane learning, among the inhabitants of the poorer quarters of London, the residents in the Social Settlements are doing most excellent work. They cannot too strongly preach the doctrine that a nation does not live by machinery alone, and that what are infinitely more important are 'the humanities' in their widest sense." But there are dangers against which the settler must guard, and chief among them priggishness, the vice of the cultivated, and especially of those who undertake to teach culture to others. "Priggishness is in reality the destroyer of culture, and overcomes and uproots it. Culture should widen men's minds, or it is not culture. Priggishness is narrow-mindedness with a turned-up nose."

MISS ELLEN ROBINSON tells in *Concord* of a Boys' Lifeguards Brigade, started by the Rev. T. A. Leonard in connection with the Congregational Church at Colne, Lancashire. Its object is "to advance Christ's Kingdom amongst boys, by teaching them to be obedient, reverent, to help others, to forgive injuries, to be unselfish, and at all times to live at peace with others." The Brigade is on non-military lines. The drill is ambulance drill, fire drill, and life-saving (from drowning) drill. Members must be over twelve years of age and total abstainers. There is a roll of honour hung in the Sunday-school, on which is to be inscribed the name of any member distinguished by a deed of heroism in saving life from drowning, fire, or other peril. Thus the principle and practice of honouring, helping, and saving life are substituted for those of injuring and destroying life, and while the evil of a Boys' Brigade is eliminated, the good is retained by these Lifeguards.

MR. I. C. THOMPSON has reprinted from the Transactions of the Liverpool Biological Society the inaugural address which he delivered as president last October. The subject of the address is "Advances in Biological Science during the Victorian Era," and it is illustrated by portraits not only of the great scientific men of the era, and Darwin chief of all,

but of such fore-runners as Cuvier and Erasmus Darwin. The sketch of the progress of biological knowledge is extremely interesting, especially as it brings out the facts of the concurrent work of Darwin and Wallace in developing the theory of the Origin of Species. How great the achievements of biology have been is indicated in the statement that "the total number of species known sixty years ago was about 70,000, whereas the present total far exceeds one million."

WE have received from Messrs. James Clarke and Co. the first instalments of a work which has long been in preparation, and which is to extend to twenty volumes, *The Polychrome Bible*, a new English translation of the books of the Bible, printed in colours, exhibiting the composite structure of the books, with explanatory notes and pictorial illustrations from nature and from ancient monuments of Egypt, Assyria, &c., prepared by eminent Biblical scholars of Europe and America, and edited, with the assistance of Dr. Howard Furness, by Dr. Paul Haupt, Professor of Hebrew, &c., in the John Hopkins University, Baltimore. The volumes already published are *Judges*, by Dr. G. F. Moore, of Andover, *The Psalms*, by Dr. Wellhausen, of Göttingen, and *Isaiah*, by Canon Cheyne, of Oxford. Among the contributors of subsequent volumes are Professor Ryle, of Cambridge, Dr. Driver, of Oxford, Dr. Karl Budde, of Strassbourg, Dr. B. Stade, of Giessen, Professor C. H. Toy, of Harvard, Mr. Russell Martineau, and Messrs. C. G. Montefiore, and I. Abrahams, editors of the *Jewish Quarterly Review*.

THE February number of *The New Orthodoxy* has an article on "C. H. Spurgeon's Mistake," in which the writer says:—"It is certainly a most remarkable thing that what is known as the *Down-Grade Controversy* began with him, centred in him, died with him, and died with him so entirely and so hopelessly, that if all his students were to unite in the effort, they could not galvanise the poor thing into seeming life again, and would only make themselves the laughing-stock of the educated world. It was *Spurgeon's* 'Down-Grade Controversy,' and it lived and died with him. This singular fact has not been hitherto noticed. Even when the controversy was at its height, the men who were teaching us the actual facts about God's Word, the men who were reconstructing for a new generation the primary truth-settings, the men who were aimed at as 'Down-Graders,' made no sign whatever. They did not attempt to answer back. They were fully conscious that they were doing God's work in loving loyalty to Him, and they kept on with

their work. There has been nothing in the history of recent years more beautiful or more Christ-like, than the patient silence of the leaders of the party that was so unreasonably attacked."

THE same writer adds the following suggestive words:—It is sometimes strangely argued that Mr. Spurgeon must have been right, because God let such abundant blessing rest upon his labours. That, however, is a most perilous argument to use. God honoured Arminian Wesley—therefore Wesley's teaching is correct. God has marvellously honoured Swedenborg—therefore Swedenborg's teaching is correct. The fact is, that God's blessings follow consecrated personality, but never guarantee opinion. The Evangelical party are constantly making this mistake, and pressing on attention that their particular views must be true, because God *blesse*s their work. Personal influence, persuasive power, uncommon voice, unusual genius, will account for Mr. Spurgeon's success. The one most marked feature of his sermons is power in appeal and persuasion. Goethe significantly said, "Eloquence does not teach."

THE biographical sketch of Dr. Henry Whitney Bellows, which has been printed from advanced sheets of the "Bellows' Genealogy" by the Sentinel Printing Co., Keene, N.H., and to which a pleasant portrait is prefixed, tells the story of a life of great energy and public usefulness. Born in 1814 in Boston, Dr. Bellows was for many years a Unitarian minister in New York, where he died in 1882. At the time of the Civil War he was instrumental in organising the Sanitary Commission. The National Conference of Unitarian and other Christian churches is another monument of Dr. Bellows' energy and foresight, while he rendered to his professional brethren further service in the establishment in 1876 of the "Ministers' Institute," for conference on questions of philosophy, religion, and social progress.

THE week's Obituary includes the following:—Mr. Thomas Walker, formerly editor of the *Daily News*, in which office during the American Civil War he fearlessly espoused the cause of the North. More recently he was editor of the *London Gazette*.—The Right Honourable Sir James Stansfeld, G.C.B., of whom we have spoken in another column.—Dr. R. C. Billing, who succeeded Dr. W. Walsham How as Bishop of Bedford.—Miss Frances Willard, the moving spirit of the World's Women's Temperance Union.—Mrs. Goschen, wife of the First Lord of the Admiralty.—Mr. Wootton Isaacson, member of Parliament for the Stepney division of the Tower Hamlets.

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled —"JAMES EPPS and Co., Ltd., Homœopathic Chemists, London."

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME; and all private information should be accompanied by the name and address of the sender]

UNITARIAN WORKERS' UNION SUMMER EXCURSIONS.

SIR,—I find that the happy weeks spent in company together at Grindelwald have led to a desire for further intercourse and a meeting in London. It has been pressed upon my committee that it would be well to hold a soirée at Essex Hall, and that friends from a distance would take advantage of the cheap fares, on the early closing day, if Wednesday was fixed upon. We shall be glad to welcome any members of the so-called "Pink parties," who were with us at Paris, Newport, Windermere, Bournemouth, or Grindelwald, and other friends and supporters of the Unitarian Workers' Union and Central Postal Mission. (See advertisement column.)

About 130 people availed themselves of the opportunity of paying a fortnight's visit to the charming Hôtel Schweizerhof, kept by the Anneler family, who fulfilled their contract in the most exact and conscientious manner. Very favourable terms were obtained from the Great Eastern Railway Company; their representatives, Mr. Richard and Mr. Stern, were indefatigable in making the long journey as comfortable as possible. It is something to boast of that not even an umbrella or a single piece of luggage went astray. As there has often been a loss on the excursions of former years, it is a matter of congratulation that we have this year a considerable surplus, amounting to £78. The Committee have decided to reserve £25 for future excursions and devote £63 to aiding missionary enterprise.

I may add that the piece of pink ribbon had not lost its magic power of promoting good fellowship, and the help given to "the management" was never more hearty and loyal. Frequently at the end of the day they would vote: "This is the best day we have had yet."

The pleasures of our home evenings were much enhanced by the music contributed by many friends, and by the popular lectures of Mrs. Rose and Mr. Shrubsole.

Wherever we went the party was admired and envied, and people asked how they could join, and then they would shrink back offended when they heard we belonged to that misunderstood and much-maligned body, the Unitarians. One amusing instance of this was when some ladies stopped to listen to some of our people singing together, like Fra Angelico's angels, in the beautiful pine woods, and inquiring about the words of the hymn and who we were, they turned away horrified, saying, "Then you don't believe in the Divinity of our Lord!" Some invalid evangelical ladies in our hotel asked to see our hymn-book and to come to our meetings, and said they had never received such kindness from strangers in their lives.

M. Hocart showed such kindness in meeting and taking each party about Brussels, and interested them so much in his congregation that on our return home a small subscription of £2 6s. was collected and sent to him. A wedding

present of a handsome case of cutlery was also sent to the hotel porter at Grindelwald. The Rev. W. Robinson, of Gainsborough, kindly undertook these collections, and grateful acknowledgments have been received from Brussels and Switzerland.

The committee of the C.P.M. have sent Mr. Anneler as a permanent memorial a flower-pot specially designed by Messrs. Doulton, with an inscription ending with the words, "from the Unitarian Workers' Union, 1898."

Hoping that we shall have a full gathering on March 9, M. LUCY TAGART.

THE DISTRESS IN THE WEST OF IRELAND.

SIR,—Will you kindly allow me to say that I shall be pleased to receive and to transmit to the Manchester Fund any subscriptions towards the relief of the distress in the West of Ireland to which my sermon, printed in your issue of last week, has called attention? I have already received and sent on the following kind gifts:—Mr. H. W. Gair, £10; Lady Bowring, £1 1s.; Rev. R. B. Drummond, £2; Mrs. R. L. Carpenter, £10; and our collections at Bank-street Chapel, Bolton, amounted to £40 10s.

By an unfortunate misplacement of quotation marks, Professor Long is credited with a holiday tour of mine. Through the wise foresight of our good friend, Mr. C. P. Scott, M.P., chief editor of the *Manchester Guardian*, Mr. Long was sent, as a specialist in agriculture and as a sympathetic man, to study the present state of affairs in the West of Ireland, and report as to practicable measures of relief. The thrilling letters which have since appeared in that paper, therefore, are the carefully weighed pronouncement of a special correspondent engaged upon a serious task, and by no means the careless effusions of a holiday jaunt. The inverted commas should be placed at the end of the first paragraph on page 116, second column, after the words "£90 per annum," and eliminated altogether from the next paragraph.

C. J. STREET.

Maythorn, Heaton, Bolton, Feb. 24.

TWO OPPOSING TENDENCIES.

SIR,—In a letter published in your last issue, Mr. Fripp, of Belfast, alleges that Mr. Lee, as President of the British and Foreign Unitarian Association, demanded, by a letter published in your paper, that the new congregation at Small Heath, Birmingham, as a condition of its receipt of assistance from the funds of the Association, should give an assurance that the church should take the name "Unitarian." Mr. Lee asks me state, for the information of your readers, that no such condition was ever made or suggested by the Committee of the British and Foreign Unitarian Association. As a matter of fact, the Association is now providing an annual sum of £50 towards the stipend of the minister at Small Heath without any such condition, and a grant of £50 towards the cost of the new church building was also voted.

W. COPELAND BOWIE,
Secretary of the British and Foreign Unitarian Association.

February 23.

THE home address of the Editor, the Rev. V. D. Davis, is 6, Gorst-road, Wandsworth Common, S.W.

THE COUNTESS OF HUNTINGDON'S CONNEXION AND SUBSCRIPTION TO ARTICLES.

THERE is a passage in Dr. Watson's book, "The Mind of the Master," in which he notes that many Christian folk have surrendered their birthright by allowing themselves to be called by the names of men, as Socinians, Wesleyans, Cameronians, Morisonians, and what not. "One denomination," he continues, "is called, with surely some slight want of humour, if not of reverence, Lady Huntingdon's Connexion; and so it is made evident that a masterful woman can actually found a Church and lay down a creed." I do not know whether the thought that a woman can do such a thing is repugnant to the masculine mind of Dr. Watson, but certainly the life and work of Selina Countess of Huntingdon (1707-1791), and the recent movement for consolidating the small group of churches that pass under her name, are not without interest, particularly in their bearing upon the question of subscription to doctrinal Articles. The part taken by the Countess of Huntingdon in the revival of religion in the eighteenth century was no small one. She threw open her houses to the great evangelical preachers of the time. She made Whitefield her chaplain. She sent her travelling preachers through all parts of England and Wales. She assisted young men of serious and religious temper to enter the ministry; encouraged Doddridge in his good work at Northampton; founded and equipped a college at Talgarth, Brecon, the precursor of Cheshunt; and induced the saintly Fletcher of Madeley to accept the post of president. She spent her time and money in securing the erection of buildings for worship, which were known as "Tabernacles," where the liturgy of the Church of England was used, and the preaching was of a popular and emotional type. Many who were prejudiced against Dissent had no scruple about worshipping in these buildings. Within certain well-defined limits the Countess was free from narrow party spirit. The prayer of George Whitefield, "God help us all to forget party names, and to become Christians in deed and in truth," expressed her own feeling, and it is a strange fate that has tacked her name on to the churches she founded.

It was on Aug. 24 (Lady Huntingdon's birthday), 1768, that Whitefield opened Trevecca, the college at Talgarth. After three years' residence the students might enter the ministry of the Church of England or any other Protestant Evangelical denomination. The design of the institution was "not to serve the interests of a party, but to promote the extension of the Kingdom of Immanuel by the publication of his glorious gospel and the doctrines of his grace."

The limitations in the College were not sectarian, but doctrinal. Assent was required from all students to a series of Fifteen Articles that contain the very marrow of Calvinistic divinity. Ministers trained in these views were acceptable amongst the Independents, the Low Church party, and the Calvinistic Methodists. The Countess had no idea at the outset of separating from the Church. She wished to see a revival of religious zeal within its borders, and gave her support to such evangelical preachers of the English Church as Berridge and Romaine, and

men of their school. She was jealous for the retention of the Thirty-Nine Articles, and when, in 1772, the Feathers' Tavern petition was presented, praying that a declaration of assent on the part of the clergy to the sufficiency of Holy Scripture might be substituted for subscription to the Articles, she entered into an active opposition calling personally upon Lord North and other members to secure their votes against it. Her work in this direction was recognised in a letter from Burke. The action that led in the end to a distinct severance of her chapels from the Church of England came not from her but the Church. In 1779 the Countess built the Spa Fields Chapel. This annoyed the clerical authorities of the district, who brought an action in the London Consistorial Court, the upshot of which was that the ministers of the Connexion were compelled to make the declaration required of dissenting preachers and to register their "Tabernacles" as dissenting places of worship. As a result of this judgment, Venn, Berridge, and Romaine at once withdrew from the Connexion.

It has been matter of surprise in some quarters that a religious movement, started under such favourable conditions, combining the doctrinal Articles of the Anglican Church with Methodist fervour, should have shown so few signs of vitality and permanence in England, while its sister movement in Wales has taken a firm hold amongst the people. The reason is not far to seek: In Wales the movement was well organised, in England it was not. The Countess of Huntingdon it is true, had in mind the formation of a General Association for her churches, consisting of a minister and two laymen delegated from each of twenty-three districts, into which the country was to be divided; but the plan was not carried out, and for a singular reason. The health of the Countess was uncertain, and it was felt that she might die after making her will, before the term prescribed by the Statute of Mortmain had run out, in which case the property might be diverted from religious uses. To escape such a possibility her chapels and such funds as they had were vested in four trustees, and no legal status was given to the members of the congregations. As a result the Connexion dwindled, and those congregations which were not hampered by the trust gradually drew closer to the Independents and were at length absorbed. A remnant of some thirty churches remains scattered about from Rochdale in the north to Brighton in the south, from Great Yarmouth in the east to Bodmin and Swansea in the west.

Now, at length, a scheme has been formulated, and has in the main received the sanction of the Court, by means of which the scattered funds and properties of the Connexion will be consolidated under one plan of administration, and the churches will have a voice in the management which has hitherto been denied to them. There is one point in the scheme that is highly significant. I refer to that part which relates to a revision of the Fifteen Articles. The chapels of the Connexion were erected "for the worship of God and the propagating of the gospel of Jesus Christ," but those appointed ministers therein, on entering Cheshunt College as students,

were and are required to give their assent to the Fifteen Articles as the bond of their union. This was not felt to be galling in days gone by. For example, in 1833, the trustees of the College plainly state that the principles of the institution are "Calvinistic, as set forth in its formula comprised in Fifteen Articles, being the substance of the doctrinal Articles of the Church of England, which, in their obvious meaning, as maintained by a Whitefield, a Romaine, a Toplady, a Berridge, will, it is hoped, ever be characteristic of this seminary." But things have changed since then, and the Court was asked to sanction certain amendments in the Articles. Mr. Justice Kekewich, in giving judgment, did not question his jurisdiction to amend the Articles, but declined to do so on the ground that sufficient evidence had not been brought to show that the proposed alteration was essential to the welfare of the Connexion. "If," said he, "it were proved to my satisfaction that young men whose services might otherwise be secured were deterred from joining the ministry by the necessity of subscribing these Articles, I should certainly wish to consider how far it would be right and possible to relieve them." The promoters of the scheme thereupon considered the advisability of laying further evidence before the Judge on this point, but found that even if they obtained the alteration asked for the probability was that the Attorney-General on behalf of the Crown, as representing the public, would carry the matter to the Court of Appeal. The Countess of Huntingdon's Connexion is scarcely strong enough to lead the way in the crusade for obtaining legislative relief from the dead hand of the past in matters of religious belief. There is one passage in Mr. Justice Kekewich's judgment that goes to show how far ministers of religion have sacrificed all reputation for honesty and sincerity in the matter of subscription to creeds. It is as follows:—"I can conceive it possible that some of the expressions in the Articles of faith as they stand . . . may be offensive to earnest and devout members of the Connexion; but the burden of Articles of faith sometimes sits lightly and, like other instruments, they may fairly be considered open to more than one interpretation." Fortunately there were those in the Connexion who struck a higher note. The Rev. James Mountain, of Tunbridge Wells, and the Rev. R. Turner Sole, of Margate, when the nature of the judgment on this point was seen, at once resigned, not wholly on theological grounds, but they recognised the false position of a minister who has to assent to one doctrine and mode of baptism when he conscientiously believes in another. The words of the Rev. J. B. Figgis, of Brighton, one of the oldest and most respected ministers of the Connexion, have the true ring in them. "There can be no question that Christian men, and above all, Christian ministers, must be above suspicion. Therefore they must put their hands to no document without knowing its contents and accepting its declarations. This has been a prominent part of the controversy we Nonconformists have been obliged to hold with the Church of England; it is, therefore, doubly incumbent on us ourselves to be clear in the matter." Those words are worth consideration.

WALTER H. BURGESS.

LITERATURE.

"HORÆ SUBSECIVÆ."*

WHOEVER would be wise, let him know and love Dr. John Brown and his *Horæ Subsecivæ*, especially "Rab and His Friends." John Brown, M.D., LL.D., and above all S.S.D.—S.S.D.? To wit, *Sempiternæ Sapientie Doctor*, which, being interpreted into the vernacular of the majority of his patients, bodily and spiritual, means that you can never be "in the blues" so long as you are reading anything of Brown's. Dr. Brown's *Horæ Subsecivæ* has become, of course, a classic, perennial, amarantine, subject to the law of periodic returns, the vernal renewals of the publishers. This must be, at least, the fifteenth edition of "Rab and his Friends," and at least the seventh of the first and third series. Would that, with the fine reproductions of the familiar portraits of Dr. Brown, Messrs. A. and C. Black could have afforded to have given us a little rubric *Horæ Subsecivæ*, in red letter, as David Douglas, of Edinburgh, did. But we suppose it could not have been done at the price. We have the weakness (or is it the strength?) of a High Anglican for rubric; to a bovine nature, doubtless, it is as a red rag; but thy servant is rather of an ovine nature, and there be many of my complexion and docility. In the first volume is the portrait of Dr. Brown in the prime of manhood, and in the third is Dr. Brown the Aged, a man of a fine, broad face, the kind of face that has been the dwelling-place of benign benevolence in all generations, a man of the brave, broad brow, sign of "the spaciousness of his nature," within which the intellectual golden argosies of all nations found ample harbourage, and whence they sailed forth again, taking in exchange rich exports. And one reflects that, if these writings were the work of his *Horæ Subsecivæ*, of his leisure hours, of the snippings, as it were, from his business hours, what the work of those business hours must have been! How to convey a sense of one's own gratitude and delight without quoting the whole three volumes, which would exceed the bounds of space and time, and our marching orders, is a problem we cannot pretend to solve. The titles themselves are suggestive of things sweeter than honey or the honeycomb, and more to be desired than much fine gold, and they range from simplicity to complexity, from the commonplace touched with genius to the sublime touched with divinity—Medicine, Science, Art, Philosophy, Religion, the affairs of humble folk and the affairs of great, the affairs of small boys and big boys, of big and little dogs, and of the veriest tyke amongst these—a truly catholic range, with the light of humour and the dew of pathos playing about them. "Locke and Sydenham," &c., Vol. I.; "Rab and His Friends," &c., Vol. II.; and "John Leech," &c., Vol. III., is perhaps the nearest approach to a classification—Medicine and Philosophy, Humanity and Religion, Art and Things in General. The three volumes "are scattered over with great seminal truths." He, too, is, as he has described Chalmers, "a solar man,"

clothed with light as with a garment, and radiating heat and warmth, and attaching planets with a great attachment. And God made John Brown. He was not like so many men, "self-made," what though there yet are people who deny that there is such a thing as spontaneous generation.

Well, it does not lie in my province to put in my thumbs and pull out the plums, as my name is not Jack Horner; and, also, I have never been fully persuaded of the goodness of that little corner-boy, nor of the wisdom of such doings. Rather would I show that the cake is of the finest of the wheat, whatever be the subjects with which Dr. Brown is dealing, and "quel fagotage de tant si diverses pièces!" And yet we venture to take one little sample from the paper entitled "Education of the Senses." It is the opening paragraph, and if its wisdom was apposite then, some forty or fifty years ago, what must it be now? "One of the chief sins of our time is hurry; it is helter-skelter, and devil take the hindmost. Off we go, all too swift at starting, and we neither run so fast nor so far as we would have done had we taken it cannily at first. This is true of a boy as well as of a blood colt. Not only are boys and colts made to do the work and the running of full-grown men and horses, but they are hurried out of themselves and their *now*, and pushed into the middle of next week, where nobody is wanting them, and beyond which they frequently never get."

What a master-key Dr. Brown gives us to Locke, in his noble essay on "Locke and Sydenham." Every man, of a truth, does magnify his own office; but we are convinced now that the way to divine philosophy lies through the Faculty of Medicine. Let him who doubts read this noble essay. And as for Locke—Dr. John Locke—he walks and talks and laughs, and gives and is given in marriage. One could forgive many a Professorial Chair expounding all the philosophers, and one could forgive and forget all those philosophers' philosophies, if only they had walked and talked, laughed and lived as men do in Brown's pages. It is wonderful how well the average man gets along without all the philosophies. He thrives like Autolycus, on unconsidered trifles. Most men, I now find (being at an age when I no longer expect the millennium "in our time"), most men are born philosophers, though only discovering it late in life; a few men (under the dozen) achieve philosophies in ponderous tomes, and become polypous: cut up into fragments, each fragment setting up house on its own account, as every wise man's son doth know to his sorrow or joy, according to the planet under which he was born; and a great multitude of young men (whom no man can number) have philosophy thrust upon them, and we were ourselves sometime one of this class. Ah! how the Enemy sat, like Patience on a monument, smiling at young men coming to grief, binding up our wounds with "Scholarships" and "Prizes." What need to pray for our persecutors? Surely "they must have suffered," as Calvin would express it, "the tortures of the damned!" It is pleasant to say these things under the shadow of a mighty name.

But we will now "leave the large and difficult subject of Medicine" and philosophy, and view Dr. Brown's kennels, to wit "Rab and his friends," "Our Dogs,"

and "More of Our Dogs." They are the short and simple annals of big dogs and little dogs, of sad dogs and jolly dogs, of stray dogs and lame dogs, of dumb dogs and greedy dogs, of dogs magnanimous and dogs pusillanimous, of extraordinary dogs and "extraordinarily ordinary" dogs. Yes, many of the *Horæ Subsecivæ* have gone to the dogs. Those were the true dog days, that the Golden Age of the dogs, and after death they departed to the Dogs' Home (no longer "lost, strayed, or stolen"), to the "Cynic Elysium," where the wicked cease from troubling, and the much enduring "Game Chicken" is at rest, and where no bone of contention ever enters to mar their canine everlasting calm. Dr. Brown was the Plutarch of Dogs' Lives and the Boswell of Rab, "Rab's friend, ye ken," and incidentally other people's friend as well. What a dogsology it is! There is Toby the Tyke, Wylie the Colley, and Rab the noble, *semper paratus*, Wasp, the brindled bull-terrier, and the terrier Jock, the insane, *amabilis insanix*, a complaint of some other sad dogs as well; Duchie the Odd, and there be many more in "More of Our Dogs." Abraham's bosom, by decree, no doubt, for us, and for the poor doggies the great capacious bosom of Dr. John Brown. The pen and ink sketches are but two or three, but what sketches they are of the highly-favoured dogs! The portrait of Baby Rab looks like the production of some artistic Baby Hercules, whose chubby giant fist was learning to outline with the charred end of a yule log. And the Duchess! The lines waddling along her body as she, belike, waddled along the floor. And Her Serene Highness once again as Finis, with bent knees and in tears! *Orat, plorat, adorat*. The Sublime and the Ridiculous meet and kiss each other, and Pathos pronounces the benediction. And Rab's friends! *Oh, sunt lachrymæ rerum!* There are tears in things, and they sometimes overflow. There are a certain six lines in "Rab" which are like Niobe, all tears. You are not asked to prepare to shed them now; you cannot help yourself.

"It is so easy not to write a play in five acts," said some beatific French critic; a dictum to which we owe a downy pillow and rosy dreams and slumbers light. And it is so easy, also, not to write a criticism that will please everybody. There will always be some people who will consider themselves wiser than we are: we must bear it with equanimity. For all that, we make bold to conclude that those who have not yet read *Horæ Subsecivæ*, and have not yet sold all that they have and bought a copy, will repent it unto the last syllable of recorded time.

We forgot to say explicitly that Dr. John Brown is Scotch, but he wrote in English—in British, we would have said, if that would quite define what we mean—viz., that there is so little Scotch that only a very small dictionary is required, and even that is not indispensable, for the good doctor frequently interprets his Scotch, whereas he does not interpret his Latin and Greek (of which there is much and very choice), which is a pretty compliment to some of us. True, we have little of the one and less of the other, like our betters, but 'tis enough, 'twill serve. But as for Scotch, that does not come by nature—at any rate not to "the predominant partner." E. L. H. THOMAS.

* "Horæ Subsecivæ." By John Brown, M.D., LL.D. New Edition in 3 vols. A. and C. Black. 1s. 6d. each.

WARDS OF THE STATE *

(NOT IN CHANCERY).

WE have to thank Mr. Chance for another admirable book dealing with the Poor Law—this time concerned with the children. He gives us a hopeful and encouraging record; some may indeed think his tone too optimistic, and of course the good results to which he is able to refer could not be gathered equally from all parts of the country; but he gives us facts showing what has been done, and what may be imitated in districts which have hitherto been less successful.

Children brought up under the Poor Law may be said to have been cradled in misfortune. They may be orphans in utter destitution, and, alas! that it should have to be said, their condition is often happiest if they are orphans, without drunken or dissolute parents to inflict upon them further injury. Even where there is no obvious sin to set down as the cause of destitution, the parents must have shown some form of incapacity in the struggle for existence. They represent our social wreckage. Their children seem bound to start in life at a disadvantage as compared with other children. It is worth while to understand how splendidly such disadvantage has been overcome. The records of our Workhouse schools since the new educational movement of 1870 show, on the whole, very good results—good, that is to say, in comparison with the results obtained by the children of poor but independent parents. The chief disadvantage of the smaller workhouse schools has been the difficulty of securing efficient teaching and good industrial training. There is also the monotony of children's lives, and the harm they may receive from contact with adult paupers, and with what are known as the "in-and-out" children—the children who have bad parents, and who several times in the course of a year are brought into the Workhouse for shelter and taken out again for purposes of begging, or worse. These disadvantages, however, have been, in many Unions, most successfully overcome. Giving each child a plot of garden ground to cultivate has proved a valuable resource; and we hear of one Union where a boys' football club was so successful that they could beat the sons of the Royal Engineers, and where they also greatly distinguished themselves in games of chess. One thing is very clear, taking the country as a whole, children brought up in Workhouse schools do not find their way back into the Workhouse, and have never done so to any considerable extent. These schools often gave a far better education, and preparation for life generally, than the village national school, and where proper care was taken to train the girls for domestic service, and to train the boys for some form of out-door life—tailoring and shoe-making were too sedentary for them—no difficulty has ever been experienced in obtaining for them good situations, and giving them a really fair start in life.

The smaller Workhouse schools, however, have been almost universally given up because of the improvement in public education generally. It is now possible for the Guardians almost everywhere to send their children to a thoroughly good elementary school, where they will not be

distinguished by their dress from other children, and where they are welcomed as regular attendants and industrious scholars. The chief disadvantage which such a plan presents concerns the occupation of the children out of school hours. They need suitable arrangements for a proper amount of recreation. They also need good industrial training, which will enable them quickly and efficiently to earn their own livelihood. They ought to be doing this by the time they are fourteen years old. They are then restless and eager to go out into the world. If they are kept beyond this age in the Workhouse, they are apt to find its shelter too comfortable.

The difficulties with regard to efficient industrial training and classification have been widely met by the establishment of district schools, where several hundred children can be gathered together and thoroughly well taught, and where they can be completely separated from all unsatisfactory outside influence. This has answered, especially for boys. Among other things, music has been well taught to those who were qualified, and the military bands of the country are largely recruited from such institutions. Seaman-ship, too, is most efficiently taught, especially in a training ship, the *Exmouth*, and a large number of British sailors are thus added, both to the Navy and the Merchant service. The Deep Sea Fisheries also take a considerable number of lads as apprentices. The disadvantages of these large district schools are indicated in the name they have won for themselves—"Barrack schools." There is an utter loss of the family tie and everything like it: the children get no "mothering," the life is too monotonous and the system is too good—that is to say, it is too unlike real life. Infectious diseases, particularly ophthalmia, tend to spread most alarmingly when masses of children are grouped together. In large institutions, where everything is done by steam and machinery, it is difficult to give the girls proper training for domestic service; and there is this curious moral result of massing girls together without home life or family duties. They show a deplorable tendency to be sullen and bad-tempered as soon as they meet with trials in the big world outside their institution.

In certain large Unions the Guardians have met these disadvantages by the establishment of Cottage Homes. They have built a little group of cottages, in each of which a man and his wife live and have under their care some fifteen to twenty children, who call them "father" and "mother." Up to a certain age boys and girls live together—brothers and sisters are always placed together—and the children are of different ages, so as to imitate the relations of real family life. At Sheffield one step further in this same direction has been taken by separating these Children's homes, and placing them in different healthy localities, each conveniently near a good Board school, and arranging that not more than thirty or forty Poor Law children shall go to one school. Of course, such a plan renders supervision more difficult than when all the cottage homes are close together. It is also more difficult to give efficient industrial training and to look after the children out of school hours, and it is most important that the "father" and "mother" in charge of these scattered homes should be thoroughly trustworthy and capable. But in Sheffield,

at any rate, there is a good deal of enthusiasm for the scheme, and while Guardians and many voluntary helpers devote much time and care to its superintendence it seems sure to work well.

Lastly, there is the plan of Boarding-out orphans and deserted children, finding for them a home where they will be brought up as children of that home for a payment of 3s. 6d. or 4s. a week—considerably less than the average cost in large institutions. This plan has warm advocates. It is liable to terrible abuses, and needs most careful watching, but where quite young children can be placed with good, kind, foster-parents, and where there is thoroughly efficient supervision—and to be efficient this supervision must be exercised by women, not by men—then this plan of starting the little ones afresh in a true English home is undoubtedly the most satisfactory that can be devised, in spite of the sacrifice of all special industrial training. So the story of the gradual evolution of the best plans for dealing with these children of the State brings us round to true family life—Nature's plan, God's plan—as something better than anything else that human ingenuity can suggest. With regard to those special advantages of industrial training, which can be secured only in large institutions, we want to have more of them in connection with all the schools, for all the children of the whole people of England. Certainly it is not fair to give Poor Law children, or children sent to Reformatories, a better start in life than we give to children who are maintained by their own parents: but it is the technical instruction for the nation at large that must be improved. We must not do less for the most unfortunate, but more for each and all.

One sad blot remains. It is the case of "ins-and-outs," those truly miserable children with bad parents, who, in the exercise of their parental rights, prevent their children reaping the advantages which can be secured so well for the orphan and deserted child. Here is the problem which remains unsolved, and there is nothing which better deserves earnest thinking and the careful accumulation of experience. Though unsolved, we need not think the problem insoluble. Surely there is some limit to the parents' right to ruin the life of their own children; and, on the other hand, there seems no limit to the resources of Christian zeal which are now available for lifting up and guarding the lives of the down-trodden. This Christian zeal is exercised not only in helping the children while they are being trained under the Poor Law; it follows them out into the world, watches over their early struggles, and supports them when they stumble. Not that the good is always done everywhere to the fullest extent desirable; but we have learnt what can be done, and therefore what ought to be done, and what blessed results can be secured when duty is done; and here is an appeal never made in vain to the Christian churches of our land.

H. SHAEN SOLLY.

It is only by labour that thought can be made healthy, and only by thought that labour can be made happy—*Ruskin*.

* "Children under the Poor Law." By W. Chance, M.A. London; Swan Sonnenschein. 1897. 7s. 6d.

DOES GOD CARE? The second edition (revised) is now ready. One shilling. London; Elliot Stock, and all booksellers.

DR. DALE ON THE FATHERHOOD OF GOD.

In the January number of the *Expositor* there was an article by the late Dr. Dale on the Fatherhood of God, which is continued and, we presume, concluded in the current number. As this is the central doctrine of Unitarianism, faith in which is the foundation of all our hope for ourselves and for mankind, we naturally turned with interest to the words of so influential a teacher as Dr. Dale was acknowledged to be, but we read these few pages with a feeling of disappointment and regret. Notwithstanding that Dr. Dale begins his paper by saying that "it is one of the chief glories of the Christian Gospel that it has revealed God as the Father," evidently he did not conceive of the Divine Fatherhood as we are accustomed to think of it. There is in these pages an absence of that universality which we associate with the name and a limitation of its significance, which deprives it, for the majority of men, of all its comfort. This is of course nothing new—it is simply orthodoxy untouched by any new or broadening thought; it fits in either with the sacerdotalism which makes Sonship depend upon Baptism, or with Calvinism, which limits it to the elect, or with Evangelicalism, which makes it depend upon Conversion. I need not touch upon Dr. Dale's analysis of the varied relations of father and son in different ages and among different people, for it is evident that Jesus very clearly expressed what to us is the deepest and noblest conception of that relation: that in which the father is conceived as bearing the fullest and most tender love for his child. Anything short of this would deprive the parable of the Prodigal Son, and other portions of the teaching of Jesus upon the subject, of all their value and beauty.

There are two positions maintained by Dr. Dale, which, unless I seriously misunderstand him, entirely destroy the idea of the Fatherhood of God in the unlimited sense in which we deduce it from the Gospels. In the first place, Dr. Dale affirms that God was the Father of Jesus in the special theological sense in which the name is used in the creeds; and in the second place he maintains that God was, and presumably is, the Father of disciples or believers in Christ, in a sense in which He is not the Father of the rest of mankind. Dr. Dale leads us to infer, though he does not say so explicitly, that God is not the Father of the human race but of believers only. Or perhaps he would have us understand that the term Father is used with not less than three significations—God is the Father of Jesus Christ; He is the Father of believers in Christ in another sense; and in a third sense He is the Father of the multitudes who are not in Christ.

We are prepared to accept Dr. Dale's declaration that "it is in the actual relations which existed between God and Our Lord Jesus Christ that we discover, on the one hand, the full glory of the Divine Fatherhood, as, on the other, we discover the full glory of the Divine Sonship." In the perfect realisation by Jesus of the Divine love, and in his entire obedience to the Divine will, we see the relation in its highest degree, and we can agree that the Sonship of Jesus is "the transcendent ideal of ours." But when we are told that

the "ultimate root and explanation of our Lord's Sonship is found in the glory which he had with the Father before the foundation of the world," then the sonship is no ideal for us, but belongs to a category from which we are, and must for ever be, excluded.

Dr. Dale defends this distinction, which he declares existed between Jesus and his disciples, by reference to "our Lord's habit" of speaking of God as "my Father" or "your Father"—never once did he place Himself by their side by speaking of God as "our Father." Jesus was the Son in a special sense, and it was only through him that they became sons. Supposing that Jesus always and intentionally used this form of speech, are we bound to assume that he did so in order to emphasise a distinction in rank and nature between himself and those he was addressing? Does not the phrase "mine and yours" emphasise not a distinction, but an identity of interests, and is it not calculated to impress the idea of the equality and identity of relation upon those to whom the idea may have been unfamiliar? Those whom Jesus addressed were learners—they were like children who had to be taught the rudiments of a science by one who was the complete master of it; Jesus had attained to the full realisation of his filial relationship to God, and he wished to lead them to realise theirs, and he therefore spoke to them of God as their Father. Had he spoken of God as "my Father" only he might have encouraged the idea of a distinction between himself and them such as Dr. Dale insists upon; had he spoken of God as "our Father" he would only have repeated a form which some of the prophets had used, and the people would probably have understood it in a general sense—God as the Father, "the Founder and Preserver of the Israelitish nation." Nothing, therefore, could have been more natural, appropriate, enlightening, and encouraging than that Jesus should, by the frequent use of the words "your Father," have led his hearers to regard God in a way that was altogether new to them. I think, therefore, we are quite justified in rejecting Dr. Dale's contention that Jesus, in using the words "my Father" and "your Father," intended to convey the idea of an infinite disparity between himself and his disciples.

This section of Dr. Dale's article, it will be seen, deals with the question which divides the Trinitarian from the Unitarian, and shows plainly enough the folly of attempting to minimise the difference. It is a great deal more than a different metaphysical conception of the nature of God which divides them. It is a radically different conception of our relation to God. For, according to Dr. Dale, God is only our Father when we are in mystical union with Christ, and this depends upon the special relation of Christ to his Father.

But the second section, is to my mind, even more serious in its implication, for Dr. Dale, while maintaining that Jesus in addressing the disciples always spoke of God as "your Father," also maintains that Jesus *only* spoke of God under this name to his disciples, and *never* to others. At one blow he shatters what we believe to be the true conception of the Fatherhood of God. It is real only to believers—we cannot say it has no meaning for the multitudes, for to them it does not belong. We

need not go through Dr. Dale's illustrations in support of this contention. It will be sufficient to examine the principal one—the Sermon on the Mount—in which the words "your heavenly Father" and "your Father which is in heaven" occur. Dr. Dale says:—"All these great words (i.e., the whole sermon) were addressed to those who believed in him," and, he would have us infer, to them alone. According to the Gospel in which the sermon is given in its fullest form, the disciples at that time numbered four—Peter and Andrew, James and John. "And seeing the multitudes, he went up into the mountain, and when he had sat down his disciples came unto him, and he opened his mouth and taught them." Dr. Dale understands by "he taught them" that the sermon was addressed only to the disciples. He says the discourse was delivered in the presence of, and in the hearing of, the multitude, "but he was speaking to his disciples from first to last."

But at the conclusion of the discourse the Evangelist says:—"The multitudes were astonished at his teaching, for he taught them as one having authority and not as the scribes." St. Matthew, therefore, most clearly does not intend to convey the idea that the words "Your heavenly Father" were exclusively intended for the hearing of the disciples, for he distinctly states that the discourse was addressed to the multitudes in the presence of the disciples. Happily, so far as the evidence goes in this case, Dr. Dale's theory falls to the ground. His intention, hinted at rather than openly expressed, is to exclude the multitudes from participation in the divinest teaching of the Gospels, and to reserve it exclusively for those who are related, not to the Father, but to Jesus Christ.

Dr. Dale's article will serve the purpose of reminding us by contrast of the more generous interpretation given by Unitarians to the teaching of Jesus on the Fatherhood of God; and if, as we believe, there are others also who accept the doctrine of the Fatherhood with the same absence of all theological qualifications and limitations, Dr. Dale, unhappily, was not of their number. WALTER LLOYD.

AUSTRALIA'S FIRST PREACHER.*

This is a character sketch by an octogenarian chronicler who is thoroughly well acquainted with all the circumstances attending the first settlement and early history of the Australian Colonies. While pursuing his investigations he met with such remarkable incidents connected with the first nominated chaplain, that his interest in the man was strongly excited, and he determined to write the story of his life and work. It is a story which will have a charm for many Englishmen and Colonial settlers, and forms a part of the history of the Colony. Australia was first settled by English criminals and their keepers; and it is hardly more than a hundred years ago! The first fleet of convicts—about a thousand men and women—went out under what might be considered promising circumstances. "They

* "Australia's First Preacher: The Rev. Richard Johnson, First Chaplain of New South Wales." By James Bonwick, F.R.G.S., author of "Last of the Tasmanians," &c. Sampson Low, Marston and Co. 1898.

were to be fed and clothed by the State in the New Holland wilderness, though bound to give labour and obedience to the State in return. When, through the advent of free emigrants, who were to be tempted by free farms to the new land, the convicts would be hired out as servants, both masters and employed were under the supervision of the State, and the interests of both parties were consulted. The term of punishment was respected, and emancipated men and women had opportunities for reform, family blessings, and material prosperity. Lastly, some regard, if in a very moderate degree, to their moral and religious well-being was paid in the institution of chaplains, with aid given by the State in the erection of churches and schools."

The Rev. Richard Johnson, the friend of Charles Simeon, John Newton, and William Wilberforce, was appointed Chaplain to Botany Bay, with a salary of £180 a year, and sailed with the first cargo of convicts in 1786. The story of his labours and troubles is very interestingly told, and involves descriptions of prison life and State action of great value to the philanthropist and reformer. The want of classification among criminals is especially apparent, and the need of upright, wise, and sympathetic superintendents. Mr. Johnson was hindered and persecuted, rather than aided, by the representatives of the State, who are apt in distant parts of the world to make laws for themselves. But the records bear evidence to the Chaplain's faithfulness and devotion. He was not found at the table of the Governor so much as in the hovels of the poor. Some convicts who escaped from Port Jackson in an open boat, and were afterwards brought in confinement to England, on being asked what kind of a chaplain there was in the Colony, spoke with awe, and said they did not believe there was so good a man besides in the whole world.

The increase in the numbers of convicts and of colonists, and the difficulties thrown in his way by the Acting Governor, made Mr. Johnson's work that of a self-denying missionary, though by industrious farming he was able to maintain his increasing family. At last, after eleven years, seeking relief under frequent and painful illnesses, and some respite from the anxieties and worries of his post, he applied for leave of absence to return to Old England. It was still two years before he came home, and he never went back, though he left an energetic successor in the Rev. Samuel Marsden, who had been his assistant. Here in England, Mr. Johnson, though never adequately rewarded, obtained various clerical appointments, and lived to a ripe old age. In the Church of St. Mary Aldermary, opposite the Mansion House station in Cannon-street, there is an inscription to his memory.

This little book contains a good account of English prisons as they were before John Howard brought about reforms, and of the convict system which preceded the settlement of Botany Bay. The disgraceful thoughtlessness and neglect attending the management of the settlement itself is only too apparent. Among the sanguine hopes of some good men was that of the conversion of the natives to civilisation and Christianity; and the first attempt was made when Mr. Johnson took one of the blacks into his household, and his good wife tried to tame the wild creature

into domestic habits. The transformation of society since those days is described, and it is shown that New South Wales has made progress in civilisation and religious liberty undreamed of by the contemporaries of the First Preacher.

The Missionary societies should put this book into the hands of all their pioneers, and social reformers everywhere should read it.

G. ST. CLAIR.

THE CHILDREN'S COLUMN.

"Lead us not into temptation."

WHAT are temptations? Do we not all know well what they are? Are not temptations always at hand for us? One girl has a quick temper, and she gives sharp and angry answers. "Well, I couldn't help it," she says; "they teased me. If they would leave me alone I shouldn't be angry." Another girl is disobedient. She says, "I meant to do as mother told me, but Mary asked me to go with her. If she had not tempted me, I should not have gone." A boy told a lie to shield himself from blame. "I should not have said it," he explains, "only I was afraid father would be angry if he knew what I had done." Another boy stole some money. What can he say for himself? "I should not have done it, only we were so poor, so I was tempted." A woman put bad work into the things she was making. She says, "I was in a hurry, and I thought it would not be seen."

So many troubles for us, and all because we are tempted! But what do these excuses show? If it is so natural and right to fall into temptation, what need is there for any excuses?

The excuses show that our hearts are better than our deeds, and that we are not satisfied. We know that we should withstand temptations, and not yield to them. How sorry and ashamed we often are after we have yielded.

But what about these excuses? Do they give good reasons why we should do wrong instead of right? Do they really excuse us? You would not be cross if you were never teased. You would be obedient if no one asked you to do what you liked better. You would speak the truth if you were not afraid. You would not steal if you were not poor. You would do good if you thought it would be noticed. "Oh," we sigh, "if only we might have no temptations, how good we could be!" Then when we pray "lead us not into temptation," do we ask God to take away our temptations, and leave everything easy for us? Jesus could not have meant us to ask that, for temptations are not evil in themselves; it is yielding to them that is evil, and he tells us to pray to be delivered from evil—evil which we fall into if we yield to temptation.

A little boy, with bare feet and rags that hardly covered him, and more hungry than we know anything about, passed a baker's shop, one snowy night, as the baker's boy was putting bread into the cart. As he carried out the tray, a little loaf fell into the street. The hungry little boy made a dart at it, and picked it up. How he longed to eat it! There was a temptation. But he held out the loaf to the baker's boy, who thanked him and went off with his load, the little boy creeping sadly away. He had had his

temptation and been delivered from evil. The temptation tried his strength, and he was strong enough to resist it and put the evil thing away from him.

God wants us to have a firm and strong character. We must not depend, for being good, on not being tried, for that does not test whether we are good or not. If we have no choice between two things we can only do one. Power is given us to choose between two things, of which one is better than the other: we are free to do which we choose, but God has told us which is right and which is wrong.

Lions, dogs, and horses have not temptations; it is only men, women, and children that have them. If we were only animals we should have none; it is a sign of a higher nature to have temptations. They come to try or test us; to search us, and see whether we are strong enough to choose the right and not the wrong. Temptation is the trumpet-call to battle. What should we call a soldier, who, when the trumpet sounded the call to arms, stood shivering with fear, and would not go to his post? A coward, surely. And the good soldier of God will not, when his call comes, say feebly, "Why dost thou let me have temptations, O God? Take them away, I could be good if I were not tempted," but will seize his sword and see his enemy fly; he will glory in the power he has; and with the prayer "lead me not into temptation, but deliver me from evil," will thank God for letting him prove his strength, and his love of God and Right.

GERTRUDE MARTINEAU.

THE Manchester branch of the R.S.P.C.A. have issued a pamphlet, entitled "The Wild Bird Protector's Handbook (Lancashire), containing the names of the species of wild birds protected under the Acts of 1880-96, as far as they apply to the county in question, together with notes on the habits of the birds in relation to agriculture, game - preserving, fruit - growing, and market-gardening" (Sherratt and Hughes, 27, St. Ann-street, one penny, or in a better edition, sixpence). The pamphlet contains particulars as to the law, and then a list of the birds, prepared with knowledge and the most conscientious care, giving not only scientific and popular names, but particulars as to habits and references to cases in the Owens College Museum, where specimens of the birds can be seen. The comment on the Blackbird will serve as a specimen: "Food: Worms, slugs, snails, grubs, and wild berries. Does much damage in gardens to unprotected fruit. On the other hand, if slugs and snails were not kept in check by thrushes and blackbirds, little fruit could be grown." The note on the Goldfinch tells how this bird is decreasing every year, because "the London market intercepts and buys up wholesale those very songsters which have been reared under the protection of the Acts in country districts." "To both farmer and gardener the goldfinch is wholly beneficial." In a note on bird food in winter it is said: "Above all, leave the birds their berries. They are now robbed of tons of precious food for the sake of securing a little colour in Christmas decoration." In the hands of a skilful teacher this little pamphlet would be of great service in interesting children, and enlisting their sympathies on the side of our feathered friends.

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LONDON, FEBRUARY 26, 1898.

JAMES STANSFELD.

WHEN, three years ago, a company of Yorkshire women and some other notable workers in the cause of justice for the helpless and oppressed presented an Address to the Right Honourable JAMES STANSFELD, they greeted him at the close of a long Parliamentary career "stainless in honour and noble in self-sacrifice." And now that we have to record the end, not only of his active work, but of the quiet evening of his days, we are glad to recall those words, spoken so recently in his living presence, and to know how deep is the debt of gratitude, and how deeply felt in many hearts, for the eminent services of this finished life.

In the world's eyes it was not, perhaps, a great life. But there is honour greater than any the world can bestow for those who have been loyal to high principle, and with unfaltering devotion have given themselves to a great cause. It has been fitly said of Sir JAMES STANSFELD that he supported all the great reforms of his time, and he supported them ere it was "prosperous to be just," and, further, that in him we recognise "the fine flower of Liberalism." The Freedom of his native town of Halifax he could accept. He had grown up there, and for an unbroken period of thirty-six years had represented his fellow-townsmen in Parliament. But a peerage he refused.

JAMES STANSFELD was born March 5, 1820, of a family which had been for generations connected with Halifax. His father was County Court Judge of the district; his mother's father, the Rev. JAMES RALPH, had been for twenty-seven years minister of the Northgate End Chapel, of which JAMES STANSFELD was a life-long supporter, and of which

his ancestors, nearly two centuries before, had been among the founders. In 1871 Mr. STANSFELD, at that time President of the Poor Law Board and a member of Mr. GLADSTONE'S Cabinet, went down to Halifax to lay the corner-stone of the new Northgate End Chapel, which was being erected on the site of the old chapel that had stood there for nearly two hundred years. In his address on that occasion he made the following reference to the trust-deed of the chapel and the character of its founders:—

Our Presbyterian forefathers of the seventeenth and the beginning of the eighteenth centuries combined in a most remarkable degree positive religious faith—I may say dogmatic faith—with the understanding of freedom in the Church, with the belief and the conviction that, however firm and positive their faith might be, it was not for them to attempt, by creeds or formulas or tests, to narrow, to "crib, cabin and confine" the religious convictions of their fellow-men or of their successors; and therefore, when they laid the old foundation-stone, and when they erected the building, which you all remember, upon it, they conveyed that building in trust, not for the maintenance of any creed, but in these simple and sublime words, "for the exercise and performance of religious worship, and for the service of Almighty God." Nearly two centuries have elapsed since that day, but we have not yet gained upon that religious state of mind, because it is not possible for us to better it. It combines positive and sincere conviction with a full accordance of the right of their convictions to other men, and a belief in the possible progress of religious as well as of other faith.

It was amid such traditions of civil and religious liberty that JAMES STANSFELD was brought up. He was educated at Mr. VOELKE'S school in Liverpool, where the late Mr. THOMAS ASHTON and Mr. WILLIAM RATHBONE were also pupils, and afterwards at University College, London, and was in 1840 one of the first graduates of the London University. He then studied for the Bar, and became as a young man the devoted friend of MAZZINI. When, in 1859, he entered Parliament, unopposed, as member for Halifax he was already known as the faithful friend of oppressed nationalities, and especially as an ardent lover of Italy, and a reformer of whatever was unjust and oppressive in his own country. He served in various offices in the ministries of Lord PALMERSTON, Lord JOHN RUSSELL, and Mr. GLADSTONE, distinguishing himself as a successful administrator, always patient and strenuous in hard work. He showed, as the *Daily News* well said, "a rare combination of mastery of detail and mastery of principle." As President of the Poor Law Board in 1871 it fell to his lot to become the first President of the Local Government Board, and thus to organise the extended work of that department. It was then also that he took a decisive step in the appointment of Mrs. NASSAU SENIOR as the first woman Poor Law Inspector—the beginning of a beneficent reform which has not only done much to improve the condition of pauper children, but has had wider bearings on the whole question of the

employment of women in such administrative work.

But in no effort of his life was STANSFELD'S chivalrous nature so severely tried, and so clearly proved to be of the very noblest temper in its pure unselfishness, as in his leadership of the agitation against the notorious Contagious Diseases Acts. In 1874, when he went out of office with the Liberal Government, being convinced of the infamy of the Acts, and, as ever, the upholder of equal justice for men and women, he threw himself into the movement for repeal, and everything was given up for this cause, until in 1886, four years after he had presented a minority report as member of the Parliamentary Committee, his motion was carried in the House of Commons, and the repeal was at once effected. "It was a great sacrifice," he said, speaking of those years of painful effort. "It was not only that I lost political friendships, that I lost position and office and that kind of thing, but it was the awful and disgusting nature of the subject, and the extreme difficulty of dealing with the question." But, cost what it might, he did not shrink from the duty, and his name is enrolled, with that of Mrs. JOSEPHINE BUTLER, as among the foremost vindicators of the true honour of manhood and of womanhood alike.

It has been said of him that "a simpler, more beautiful child-like nature, combined with mental and moral power of unusual force," it would be difficult to find. His face was that of an idealist, but noble and strong, with a charm that could not fail to win its way, and a wealth of sympathy for the weak and suffering, which in his long years of service bore ample fruit.

His work here is now accomplished. The last quiet years in his beautiful country home are ended. But what he has done for the cause of liberty and the true welfare of his people remains, with gratitude and honour, in the hearts of those who understand what he was. Of him, as of another in a different post of duty, it may be said that in single-hearted loyalty to what he felt to be just and right, he wore "the white flower of a blameless life."

THIS life is not a vapour, the flash of a shuttle through the loom, a tale that is told, a withered grass-blade; and the truest seer that ever looked into its heart—Jesus Christ—never said it was. It is the most solid and certain thing I know of in this universe, after the life of God. . . . Have you kept this old, wholesome faith in, and love for, the life that now is? Because I really know of no way so sure to the loftiest and holiest life of heaven as that which lies directly through a deep, quick sympathy with the life on earth. When we lose that we lose what the sap is to the tree; the mediator between our being and the life about us and above us; the secret of all our growth and fruitfulness, and all our joy.—Robert Collyer.

THE DIVINE COMEDY.—II.

In its literal meaning the Divine Comedy is a picture of the state of souls after death according to the conceptions of mediæval theology. But a moral allegory is also intended, and upon this aspect of the Poem, which is as true for our own day as for Dante's, the present exposition will mainly turn.

We left Dante and Virgil standing before the gates of Hell. In the allegory Dante, Virgil, Hell are three symbols, of which the meaning may be stated thus:—Dante = Man; Virgil = the Human Reason; Hell = the Vision of Evil. We must, therefore, understand that man, guided by the intellectual light, is about to explore the nature of Sin. There is to be no extenuation of the solid, awful fact; there is to be no concealment of the naked horror. Evil is to be envisaged as evil really is.

The vision thus to be unrolled before the mental eye will be appalling from the nature of the case, and the task of reconciling what he sees with Divine Goodness will put the severest strain on man's Intellectual Power. But, as though with the intention of placing the hardest thing at the beginning, the very first sight of Hell's Gate brings an experience which causes the faith of Dante to reel and stagger. For there, written in "obscure colour," stands this astounding inscription: "Justice moved my High Creator; the Divine Power, the Supreme Wisdom, and the Primal Love made me." What wonder that Dante exclaims to his companion, "Master, their meaning is dire to me!" The answer of Virgil might stand as the motto for all who would understand the place of evil in the religious interpretation of the world—"here it behoves that all cowardice be dead."

And now having passed within the gates, the vision of evil is unrolled before Dante in successive scenes of intensifying horror. It would be impossible in any short exposition, or even in a literal translation, to reproduce the open-eyed frankness of the picture, the appalling vigour of the descriptions, the severe economy of language, the disregard of irrelevant details, the firmness of touch, the directness of vision, the ever-present, yet never obtrusive, Art, all working together to one result—that the nature of evil should be presented to the mental eye in all its hatefulness and deformity. By a combination of carefully-measured strokes we are made to feel the horror of the Pit; we are oppressed by its gloom and its vastness; we are immersed in fog and filthy air; the fires sting and scorch us; the deadly cold strikes into our marrow; smoke and stench roll in upon us from deep chasms and desert plains. Here are life's waverers, doomed to chase an ever-moving banner: here are carnal sinners riding on the hurricanes of passion, beaten and buffeted by eternal tempests, "blown with restless violence round about the pendent world": here are gluttons wallowing like swine in the sludge, while out of the dead air above there falls a never-ceasing deluge of sleet and foul water—"Eternal, cursed, cold, and heavy"; here is a cemetery of burning sepulchres peopled with the distorters of the truth and the teachers of error; here, a river of boiling blood, wherein are the souls of violent men.

These examples, chosen from the early

cantos of "Hell," are enough to reveal the underlying purpose of Dante in this part of the Poem. To a careless eye it might seem that some of these scenes are the work of an imagination which merely revels in horrors. Such a view, however, is far indeed from the truth. What Dante here attempts to depict is the pathology of the sin-stricken spirit, tracing the process of moral disease through each significant phase of corruption and deformity, of inward suffering and outward malignity. We are, as it were, in the dissecting room of souls, where the whole body of sin is being laid bare by a ruthless, but a master, hand. Shrink as we may from the hideous exhibition, yet for the truth's sake we must enter and learn. And yet how different is the treatment which evil here receives from that to which we are accustomed at the hands of the Zolas of modern literature. While they present us with the outward form in all its foul suggestiveness, or at any rate as an inexplicable fact which has no other mission in the universe than to provide subject-matter for a decadent art, Dante, on the other hand, paints only the inward significance of evil, to the end that the reader may learn to feel and to hate the exceeding sinfulness of sin.

But Dante is distinguished from the class of writers to whom I have just alluded by a far more significant difference. Under *their* guidance we are conducted into "Hell" and left there. There is no outlet of faith, of hope, into any higher world beyond. But Dante's Hell is only the first stage of a journey that ends in Heaven. The contemplation of evil is indeed necessary; not, however, for its own sake, but in order that the spirit of man may thereafter be fitted to grasp and rejoice in the possession of the Good. The end of the Divine Comedy is radiance and joy; but the end can be reached only by one who has trodden the long Via Dolorosa, which leads from the gate of Hell to the summit of Purgatory. Dante's universe is victoriously good. But we do not discover its goodness at the first. So long as we are with him in Hell it seems as though Hell were limitless, so that no flight of thought or love could ever carry us beyond its borders. And even when toiling up the Mount of Purgatory only now and then are we able to see beyond its threatening shoulders to the illimitable realms of light above. Yet scarcely has the action of the third part commenced, and the fire of love taken possession of the spirit, than we are enabled to look back upon the earth, which has been the scene of these horrors, and behold! its dimensions have shrunk to those of a scarcely noticeable globule suspended in the midst of an immeasurable Paradise where God reigns and joy is made perfect. It follows, therefore, that "Hell" is not to be understood apart from "Purgatory" and "Paradise." Read alone it will leave on the mind the impression that Evil has an all-pervading extension; taken in its relative proportions with the rest of the Poem it shrinks into nothing before the infinite predominance of the Good.

The Divine Comedy may thus be compared with one of those great musical compositions which begin in strains of woe but gradually pass by natural changes into chants of victory. As we follow Dante and Virgil through the stages of

their downward journey in the Pit, the music of the Poem gathers into itself an ever-deepening sadness until it touches the lowest depth of despair. But in the very first line of Purgatory a happier strain begins. Above are the blue heavens, around is the sweet air, and from afar the poets discern "the trembling of the ocean floor." This is the realm of Penitence, where Man by moral effort makes himself pure and worthy to rise to the stars. Not less severe than the pains of hell is the process by which the human spirit rids itself of sin; but with this great difference: that in the latter case there is hope and in the former only despair. Virgil still accompanies Dante; for the soul-education of Purgatory is but the negative one of casting out the evil, and for this the Light of Reason will suffice. As before the road lay downward into a pit, so now it lies upward to the summit of a sky-piercing hill. On that summit is the Earthly Paradise, symbolising the state of those who have attained the negative condition of purity from sin, but have not yet won the positive fires of love which the Heavenly Paradise imparts. When this region has been reached Virgil suddenly departs, for the work of Reason is done; there is now no more she can do for the soul. "Thee over thyself I crown and mitre" are Virgil's final words, thereby declaring that the power of sin is broken, that free will is recovered, that the soul is now master of its temporal and spiritual fate. Dante is now made ready for the advent of that Higher Guide, promised by Virgil, under whose conduct the spirit shall complete its journey into the presence of God. Celestial grace, personified in Beatrice, descends to meet him.

Perhaps the noblest passage in the literature of the whole world consists of those cantos in the Purgatory which describe the Apparition of Beatrice. No adequate rendering of them can be given; the best translation would be like a beautiful cup of gold when melted down into a shapeless mass of metal. The rarest quality of this passage is the wonderful blending of spiritual religion with intense human passion. For that Beatrice was originally a being of flesh and blood, and that as such she had been an operative cause in the great crisis of Dante's inner life, does not admit of any reasonable doubt. Why this particular woman was selected by the Poet as the symbol of the highest spiritual influence in the religious life of man could only be explained by a much longer account of Dante's history than I am here able to give. Suffice it to say that the explanation is to be sought in the region of common human experience—

Some natural sorrow, loss, or pain
That has been and may be again.

Pure at last, and prepared for "ascent unto the stars," Dante beholds Beatrice turn her gaze upon the Sun—"never did eagle so fix his eye thereon." The eyes of Beatrice are "the demonstrations of theology"; by the light which flashes from them Dante is lifted up through successive heavens of knowledge: her smiles are "the persuasions of grace"; by them fear is cast out and the spirit made bold and eager for ascent. Of the Poet's upward flight through Paradise no short description can or ought to be attempted. Enough that we are here in a supersensu-

ous realm, and that we move among meanings in which the deepest truths of Philosophy and Mysticism are united. The end of all is the vision of God. "In the depth [of the Light] I saw that whatsoever is dispersed through the universe is there included, bound with love in one volume . . . fused together, as it were, in such wise, that that of which I speak is one simple Light. . . . In that Light one becomes such that it is impossible he should ever consent to turn himself from it for other sight, because the Good which is the object of the will is all collected therein."

Vague words! but ah, how hard to frame
In matter-moulded forms of speech,
Or ev'n for intellect to reach
Thro' memory that which I became.*

L. P. JACKS.

TRAVELLING TEMPERANCE LIBRARIES.

SIR, — The Essex Hall Temperance Association have now in circulation two travelling libraries of about thirty-five books each, suitable for Bands of Hope, and in cases where the cost of carriage may prove a deterrent to country societies taking advantage of the free loan offered by the Association, the Committee will be prepared to consider applications to defray part of the expenses of carriage.

J. BREDALL, Hon. Sec.

238, Barry-road, East Dulwich,
S.E., February 14.

PUBLICATIONS RECEIVED.

[TO PUBLISHERS.—All Books, &c., sent to THE INQUIRER will be acknowledged under this head, with name of publisher and price, if supplied. The necessities of our space, however, compel us to limit the number selected for critical notice and review.]

A Literary History of India By R. W. Frazer. 16s. (Fisher Unwin.)

Political Crime. By Louis Proal. 6s. (Fisher Unwin.)

Charles Dickens. By George Gissing. 2s. 6d. (Blackie and Son.)

Two Lectures on the "Sayings of Jesus." By Rev. W. Lock, D.D., and Rev. W. Sanday, D.D., LL.D. 1s. 6d. (Clarendon Press.)

Newcastle Daily Chronicle Almanac and Year Book. 1s. (Newcastle-on-Tyne.)

Peterborough Cathedral. By Rev. Dean Ingram. 1s. (Isbister.)

The Inner Life of the House of Commons. 2 Vols. By W. White. 7s. (Fisher Unwin.)

The Place of Immortality in Religious Belief. By J. E. Carpenter. 1s. (Philip Green.)

The Polychrome Bible. Judges. 6s. (Clarke and Co.)

The Polychrome Bible. Isaiah. 10s. 6d. (Clarke and Co.)

The Polychrome Bible. Psalms. 10s. 6d. (Clarke and Co.)

The Annual Charities Register and Digest. 4s. (Longmans.)

Review of Reviews, English Illustrated, Architecture, Woman at Home.

LETTERS received from A. L. B., E. B. B., F. E. C., E. R. H., L. A. J., A. L., G. M., W. M., W. A. S., J. C. V., I. M. W., T. W.

* "In Memoriam," xcv.

OBITUARY.

MISS TAYLER, OF NOTTINGHAM.

MISS CLARA TAYLER, who died on the 8th of this month, was the last surviving member of a family long and honourably connected with our group of churches. She was the daughter of the Rev. James Tayler, who came as minister to the Nottingham High Pavement Congregation in January, 1802, and who laboured there greatly beloved by its members and widely respected in the town for about thirty years. Of her brother, the Rev. John James Tayler, it is needless to speak: his high ability, his great learning, his saintly character are sufficiently known, not only in the religious circle with which he was more immediately connected, but also far beyond it. One of her sisters married Mr. Benjamin Carpenter, her father's assistant and successor. Another sister, Miss Margaret Tayler, also lived to an advanced age in her native town. Thus it is a long page of High Pavement history which closes with Miss Clara Tayler's death. Her life was quiet and uneventful. Her hands, however, were quick to do good, while her unaffected piety, her unfailing sympathy and kindness, the consistency of her example will ever linger as a fragrant memory in the hearts of those whose happiness it was to know her. She was a Christian and a gentlewoman. Moreover, the absence of violent change in her thoughts, or ways, or surroundings, the peaceful flow of her life, the natural bent of her mind, which was highly intelligent and well-informed, but devout and practical rather than speculative, and at the same time eminently conservative, all combined to invest her character with a peculiar charm and to commend in a new application the ancient rule

*Servetur ad inum,
Qualis ab incepto, simplex dumtaxat et unus.*

The funeral took place on Tuesday, the 22nd. At the service, which began in the chapel, Mr. Addis gave a short address, of which the following is a summary:—

Dear brethren in Jesus Christ,—We are met as mourners under the shadow of a great loss. We mourn, first of all, in sympathy with those who were most closely bound to Miss Tayler, some of them both by near kindred and affection, some of them, and one especially, by affection without near relationship, but that affection so faithful and so strong that no daughter's care could have surpassed it. The blow which has fallen on them was long expected; it was inevitable in the course of nature; nevertheless it has fallen upon them very heavily. We also mourn for ourselves. Many here feel that they have parted from a beloved friend; there are some here who would tell you, if they could find words, that Miss Tayler was the best friend they ever had, and that they can never hope to look on her like again in this world. To me, personally, the loss is irreparable. I saw her week by week, and I never can forget what I owe to her and to her sister, who passed from earth three years ago. Yet, while we mourn we thank God, who prolonged her days and enabled her to fill them with deeds of light. How can we picture a happier, a more peaceful course? Holy influences sheltered her from her birth, and her lot was cast in pleasant

places. We may think of her as a tree planted by the water-side, rooted in the soil, and growing in the same spot, fed by the rain and sunshine from above and by the richness of the ground beneath. For she was born more than eighty-eight years ago close to this very spot. She never left the town except for a visit or a holiday. Here she heard her father's voice, and when he was taken from us, still worshipped Sunday after Sunday. I see her with her bent form and gentle face moving reverently forward to partake of the Lord's Supper in the chancel, just where I am standing now. The bodies of her father and mother rest in their graves within our borders. We are going to lay her dust in its turn not far from theirs, on that green hill, where the bodies of so many whom she knew rest in peace. Her days, which were many, glided quietly away. She knew nothing of want and, less than most people do, of pain or care, or even of bitter and untimely bereavement. Such was God's goodness to her, and she, like the tree of which the Psalmist speaks, "brought forth fruit in due season." She did a great deal for our congregation, teaching in the Sunday-school, generously relieving distress, ready with the means she had to help every good work, ready, too, with kindly advice and thoughtful considerate sympathy. But of course her work of love, though it centred here, had a wider circumference, for she was eager to help wherever opportunity occurred. Shall I tell you of one trait in her character which often struck me? It was her innocent desire to please and make others happy. I have heard her speak well of many, but never unkindly, even of one. She was never censorious. She never uttered a syllable that could make dispeace. For all this we thank God to-day. We would remember her example, and we would learn, like her, to seek strength from above. She loved the courts of the Lord's house, and often mourned her enforced absence from the services of the sanctuary during the last months of her life. It was, so far as I know, the only complaint she ever made. At her own earnest desire she received the Holy Communion in private, and in that sacred rite commemorated her Saviour's dying love. Her wise and simple mind, taught by God's Holy Spirit, clung to the great realities, the things that cannot be shaken. Attached as she was to her own religious associations, she was a Christian first and counted all else quite secondary. "How little it matters!" she once said, when speaking to me of the difference which parted her from a friend who belonged to the Church of England. On the other hand, she expressed to me again and again her clear conviction that the preaching of Christ was the way to build up the Christian life of a congregation.

We thank God, lastly, for her death, believing that to her it has proved the gate of life, believing that she is with Christ, which is far better. And so farewell, but not for ever, dear and honoured friend. We shall meet thee again, if we are worthy, where the clear truth replaces the shadow and the type. We shall meet thee again in the presence of just men made perfect, in the presence of Jesus, the Mediator of the New Covenant, in the Church of the firstborn, whose names are written in heaven.

FRANCES E. WILLARD.

THE news that flashed around the globe last Saturday of the death of Miss Willard carried sorrow to the hearts of women the whole world through, who were thus deprived of one of the greatest leaders of this century. She was the great daughter of a great mother, and the Willards were descendants of brave Kentish ancestors who emigrated to New England for conscience' sake in 1634. Frances was born in 1839, and her childhood and early youth were spent for the most part in the country, under the careful training of her cultured parents. She had few companions beyond her brother and sister, yet the story of the plans and games of those early years shows what a splendid foundation was being laid for her future life-work. When she was eighteen her parents moved to the newly-founded town of Evanston, where was not only the North-Western University, but also the North-Western Female College with an almost identical course. It was there that the two Misses Willard and their brother graduated. Frances was twenty-two when the first great sorrow of her life came to her in the death of her gifted sister Mary, whose story she has immortalised in "Nineteen Beautiful Years."

Miss Willard's career as a teacher was a marked success, while the nobility and striking personality of her character wielded an untold power for good over her pupils, who numbered 2,000 at least. After the death of her father in 1863 a friend took Miss Willard for rest and change on a tour of eighteen months through Europe, Palestine, and Egypt. On her return she lived quietly at Rest Cottage, Evanston, till invited to become Principal of the Women's College there. Her mother thus describes the scene:—"One day as Frances was nailing down the stair carpet Mrs. Dr. Kiddons called, and taking a seat on the stairs said, 'Frank, I am amazed at you. Let someone else tack down carpets and do you take charge of the new college.' 'Very well,' answered Frank, 'I shall be glad to do so. I was only waiting to be asked.'"

Shortly after she was also elected Professor of Aesthetics in the University. It was a new thing for the men there to recite to a lady, and she admits that at first some twelve out of the seventy were mischievous. Years after, when she was about to address a meeting of 5,000 for Mr. Moody, and some ladies asked her if she were frightened, came the prompt reply, "You never taught the Freshman's Class in North-Western University, or you would not expect one who has done that to be frightened at anything."

It was Christmas time in 1873 when the notable women's temperance crusade for Home versus Saloon was begun in Hillsbro', Ohio. After reading the 146th Psalm in the Presbyterian Church and praying earnestly, the band of women marched forth two by two, headed by Mrs. Judge Thompson, all singing "Give to the winds thy fears," and so entered the first public-house. From Hillsbro' the wave of sacred fire spread in all directions. Bands of praying women from a dozen to a hundred or more thronged the public-houses, keeping up perpetual prayer meetings. When not allowed to enter they knelt in groups around the door. As a result of their

work the liquor traffic was completely routed in 250 towns and villages.

The next autumn the Women's Christian Temperance Union was organised by the heroic souls who had participated in the "Whisky War," and is now a felt force throughout the world for total abstinence, prohibition of the alcohol and opium trades, social purity, temperance education in schools, woman's franchise, and many other forms of Christian work based on the same great principles.

Miss Willard followed the crusade movement with the keenest interest, till, as she says, one day "it occurred to me that I ought to work for the good cause *just where I was*—that everybody ought." She was teaching rhetoric and composition to several hundred University students, and now began to sandwich in such subjects as "Neal Dow," or "Is Prohibition a Success?" among the more routine subjects. She says she never had such interesting exercises as during that "crusade" winter, 1874. When asked to help the women in Chicago Miss Willard was ready to do her part. She tells us that it was in Robert Collyer's church she, for the first and last time, read her speech, which was a failure!

It was in June that same year that Miss Willard resigned the honourable life position she held of Dean of the College and Professor of Aesthetics. We cannot here enter upon her reasons, but they were sufficiently strong to make her give up the work she loved and a salary of \$2,400 a year. She did not give up this position on account of the crusade, but, *having resigned*, her strongest impulses were towards that work, and for the rest of her life she devoted herself to the temperance cause, bravely facing the life of poverty, and refusing many tempting offers in the educational profession. She became a prominent worker, and then president of the American Women's Temperance Union, and up to the last was president of the International World's Women's Christian Temperance Union, which she had founded.

A visitor to London in June, 1895, learnt by a series of object-lessons something of the work of this organisation.

On Sunday, June 16, 1895, many of the clergymen of the Church of England, a Jewish Rabbi, and at any rate one Unitarian minister showed their sympathy by preaching temperance sermons; while the main body of the Nonconformists opened their pulpits to the temperance women as a matter of course, and services were conducted by women in some 200 chapels of the metropolis.

The City Temple, Holborn, radiant with the afternoon sunshine, was filled in every part, and if for a moment one felt it strange to see a lady in the pulpit, it was only for a moment, for Miss Willard held every one spell-bound by the gracious inspiring words that flowed naturally and reverently from her full soul. Another vivid picture of Miss Willard that week was when she presided over an audience of 3,000 at the Biennial Convention. Beside her on the spacious platform of the Queen's Hall one could recognise, in native dress, the Chinese, Armenian, Turkish, Indian, and other delegates. Miss Willard's presidential address was in itself a masterpiece, and the quiet way in which she managed the varying reports of fifty countries, the passing of numerous and important resolutions, the introduc-

tion of delegates, &c., &c., was a marvel to behold.

"Mother Stewart," an original crusader, in her eightieth year, read the crusade Psalm (cxlvi.) from the *very Bible* that had been used in the first campaign, after which the vast audience sang the crusade hymn, "Give to the winds thy fears." Such a meeting made one realise the bond of humanity, and that in all parts of the world noble women waged their peaceful war for God, and home, and every land. "Though sundered far by faith, we meet around one common mercy seat" was their first covenant, and their noon-tide hour of prayer girdles the earth, "since it is always 12 o'clock somewhere." It took a Frances Willard to cultivate and organise this union of hearts, and to do it in such a way that names, and sects, and parties tend more and more to vanish.

Miss Willard, alluding to her religious position, says:—"I am a strictly loyal and orthodox Methodist, but . . . I am an eclectic in religious reading, friendship, and inspiration. My wide relationships and constant journeyings would have made me so had I not had the natural hospitality of mind that leads to this estate. But, like the bee that gathers from many fragrant gardens, but flies home with his varied gains to the same friendly and familiar hive, so I fly home to the sweetness and sanctity of the old faith that has been my shelter and solace so long.

"'Lord Jesus, receive my spirit' is the deepest voice out of my soul. Receive it every instant voluntarily given back to Thyself, and receive it in the hour when I drop this earthly mantle that I wear to-day and pass onward to the world invisible, but doubtless not far off."

HARRIET M. JOHNSON.

A FEBRUARY SNOWDROP.

Fair, fragile thing of flawless shape,
O bride-like flow'r with heart of gold!
What magic wrought thy brief escape
From the dark place beneath the mould,
Where, half in slumber, as it seems,
The holy impulse was begun,
Which rous'd thee softly from thy dreams,
To yearn and hunger for the sun?

I press thy petals to my cheek,
And wonder—almost grown afraid!
How such a thing, so small and weak,
So pure and beautiful, was made;
Till, like a tender, childish face,
Sweet with the innocence of youth,
Thou dost foretell the perfect grace
That hovers on the lips of Truth.

Ah, surely if I read aright
The message of thy stainless bloom,
That with its crown of green and white
Irradiates the wintry gloom,
Not vainly did the patient earth
With heavenly purposes combine,
To bring this babe of Spring to birth,
And touch my soul with thoughts
divine:

Thoughts that shall star the wastes of life
Like blossoms still, of faith and hope;
And nerve the heart in ev'ry strife,
Till, through the final dark I grope,
And come unto that land alone,
Where earth's "dim shadows" never
fall;
And *know*, as even I am known,
By Him whose love is over all.

LAURA G. ACKROYD.

PROVINCIAL LETTER.

SOUTH-EASTERN COUNTIES.

A LETTER has already appeared giving an account of the position and work of the churches in the Metropolitan area of the Provincial Assembly of London and South-Eastern Counties. I have, therefore, to give you a brief survey of what are called the "country churches." These churches are to be found in Kent, Surrey, Sussex, Berks, and Essex, and are mostly separated from each other by geographical distance, so that very little intercommunion is possible. The sense of isolation is at times very deeply felt, for orthodox communities stand aloof and refuse to have any fellowship with those whose Christian freedom is not limited by their own creeds, and whose thoughts are not moulded by their own theological opinions. To plod on year after year at an obscure post, and to keep the spirit lively amid these circumstances is not an easy task. But scattered as our churches are throughout the Province, they are doing a quiet and steady work, teaching men broader and grander conceptions of religion, and lifting their lives to a higher and nobler level of righteousness and goodness. In many places our chapels indicate that there were good reasons in days gone by for not wishing to catch the public eye, but the time has come when they ought to come out of their hiding-places into the public thoroughfares. Other denominations have come to the front, while we have been content to remain in the background, and the consequences have been not to our advantage. That our Unitarianism has maintained an existence at all, under some of the conditions in which it is preached, is a powerful testimony to the vital energy of our simple, yet beautiful Gospel.

The growth of Unitarianism in the South-Eastern counties cannot be said to be of a rapid character. The nature of the mental soil differs very much from that which is found in the Midland and Northern counties. The sturdy, vigorous, manly independence which is revealed in the Northerner, is to a large extent wanting in the Southerner. He is more limp, does not care to be ruled by convictions, if they are identified with sacrifice, or with a cause that is unpopular. Social influences are very strong, and even business considerations are important elements which prevent many, whose sympathies lie in our direction, from casting their lot in with us. Moreover, the strongest possible prejudices have been created against us and our teaching. Ignorance and misrepresentation have done their utmost to impede the progress of those principles for which we stand. The triumph of Ritualism and high ecclesiastical pretensions in the Established Church has also been a serious hindrance to the expansion of our churches in some districts, and has done its utmost to root out their existence. Just as the walls and Temple of old were built in troublous times, so our brethren have had to do their work with a sword in one hand and a trowel in the other. None but those who are living away from the great centres of life and activity can fully understand how difficult it is to make any substantial progress.

As organised churches we are not numerically strong, but they contain those of whom we are justly proud. Congregations must be estimated not merely by

counting numbers, but by weighing character and sorting quality. A ton of straw is not equal to a pound of gold. The multiplication of mushrooms is not a matter of much importance, but to get a thousand oaks from one acorn is an achievement of absolute grandeur. If a small congregation be composed of men and women of the right sort of mental and moral calibre, though few, they may be found in the long run to have more influence on the destinies of the world than ordinary sectarian crowds. Our little communities that are scarcely known beyond the limits of their own neighbourhood are doing a work which cannot be discovered from the cold and pitiless story of statistics. They are feeding the fires of loyalty to conscience, building up barriers against tyranny and degrading superstitions, and in many cases keeping the life of the village or town from becoming a monotonous and degrading corruption. Moreover, they are equipping soldiers and drafting them off to become privates and officers in the larger town regiments of the Unitarian army. Doubtless our churches would have been stronger and more numerous, if they had not been so *self-centred*. Although liberal in theology, they have been very conservative in action. The tendency has been to confine their work within the limits of the congregation. When a church only takes care of itself and forgets its obligation to care for others, it makes little or no progress. It is the law of personal, and it is the law of church life that we get by giving, we increase by scattering, we attain greater fulness and completeness of life only as we work and manifest ourselves outwardly. The root life is not perfected but by means of opening buds and blossoms. The plant dies if it does not clothe itself with summer beauty. When our principles and beliefs kindle in our churches a greater degree of enthusiastic zeal to propagate them, we may look for greater accessions to our ranks.

It is somewhat difficult to give a just impression of the real position and outlook of some twenty churches in a short letter, but remembering that "the art of writing consists of knowing what to leave in the inkstand," I will begin with those in *Kent*. At Bessell's-green, near Sevenoaks, a real Forward Movement has taken place within the last few months, after a period of depression, and the prospects are more hopeful than they have been for years. The chapel at Canterbury was formerly the refectory of the Black Friars Monastery. A stranger would have some difficulty in finding it. A few staunch Unitarians form the congregation, but the last chapter of its history I fear is being written. Chatham can boast of a handsome Gothic church, a growing congregation and a goodly number of societies in active work. At Deal the chapel which had been closed for years was re-opened about two years ago. A small congregation has been gathered, and the hope is cherished of better things to come. Dover has made steady progress during the past four years, and encouraging signs are manifesting themselves in relation to the future. Maidstone is doing its best to maintain its position. In common with other churches in the town, it has suffered from the dreadful outbreak of typhoid. Tenterden has a history quite unique in relation to its ministers, there having been only ten since the chapel was founded in 1662. While there are no evidences of

growth, substantial work is being done. The new movement at Tunbridge Wells is full of promise. At present the services are held in the Mechanics' Institute. The great need is a building where the congregation could carry on organised work during the week.

The effort to establish a church at Ramsgate has not been so successful as desired, and some uncertainty exists as to the continuance of the services.

In *Sussex* there is an old chapel at Battle, built in 1789. At one time it had a large congregation, but for years the numbers grew less and less, and in 1889 the place was closed. It was decided to dispose of the building. Through the generous action of Miss Tagart it was purchased, and will be made the centre of social and educational work, also a religious service will be held occasionally. At Billingshurst we have a quaint old General Baptist chapel, with a fair congregation and a good library. The Free Christian Church at Brighton does not make that progress which one would like to see amid so large a population. There ought to be at least two flourishing churches in this fashionable town. The outlook of the church at Ditchling is not very promising—so many losses by death and removals, and no additions. At Eastbourne services have been held for some time, but the results have not been thus far very satisfactory. These services were started and are maintained by the generosity of Miss Burkit, who has been indefatigable in her efforts to establish a church in this seaside resort. Hastings has of late been lifted up on the rising tide of prosperity. The congregation at Horsham is not large, but the various organisations are well maintained. The special feature of this church is its library of 3,000 volumes and a good museum. In the ancient borough of Lewes our chapel was the original home of the Non-conformity of the town. It is now showing signs of growth, after a period of decay. In the beautiful village of Northiam the banner of Unitarian Christianity is kept unfurled by our staunch friend, Mr. A. Comport.

In *Surrey* Godalming is not much above low-water mark. Guildford has a comparatively new church building, and is the centre of a good deal of earnest and vigorous life.

In *Berkshire* the chapel at Newbury is an old Presbyterian building, standing at the end of a long cobble stone yard, hidden from observation—at one time the most popular place of worship in the town. The congregation at present is small, but steadily improving. Reading has an attractive church building and a representative congregation.

The churches at Chelmsford and Saffron Waldon belong geographically to the Eastern Union, but have for some time been on the roll of the Provincial Assembly. The work in both of these churches is carried on amid many difficulties. The Orthodox Churches are of the narrowest type, and never miss an opportunity of fostering prejudice against Unitarians and Unitarianism.

In taking a survey of the whole of the churches in the Province, there are some things which depress, and other things which encourage, but there are more lights than shadows, more successes than failures, and much reason to thank God and take courage.

T. E. M. EDWARDS.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Thursday Morning.]

Accrington.—The Unitarian Chapel, Oxford-street, has recently been repaired and decorated. Services have been held in the schoolroom for several Sundays. Special re-opening services were held on Sunday last. In the morning the resident minister (Rev. J. Ruddle) preached, announcing his subject as "God our Refuge." In the evening the Rev. T. Leyland, of Colne, preached on "Evangelical Neighbourliness." In the afternoon an organ recital by Mr. F. Greenwood, F.R.C.O., of Todmorden, attracted a large congregation. The choir sang an anthem at each service, and solos were sung by Mrs. Dodgeon and Mr. J. S. Oldham. Collections were taken on behalf of the Decoration Funds. The services were very successful and pleasant, and the improvements have been made without incurring any debt. About £150 has been expended.

Bridgewater.—The annual prize giving in connection with the Sunday-school, took place on Friday evening, February 18, at the Northgate Hall. The scholars assembled at 6 o'clock, and after games and refreshments the prizes, numbering twenty-six, were distributed by Miss Spiller. A short address was given by the Rev. T. B. Broadrick, and a very enjoyable evening was spent.

Cheltenham.—On Wednesday week a meeting was held to welcome the Rev. J. Fisher Jones as minister of the Bayshill Church. The chair was taken by the Rev. A. N. Blatchford, of Bristol, and among those who joined in the welcome were the Revs. H. Austin, of Cirencester, and W. Lloyd, of Gloucester, and Messrs. Joyner and Washbourne. The speeches were full of courage and earnest purpose, and Mr. Fisher Jones responded in the same spirit. He desired to come among them, he said, not as a clerical functionary, but as a comrade, as a brother, and in some senses as a son also. He begged them to help him to be brave, honest and true, for thus and thus only could he be of any help to them.

Deal.—Special services and meetings extending from Feb. 6 to 17, have been held in this historic Nonconformist church, in commemoration of its foundation (a General Baptist chapel, dated in the Year Book 1682). The services were conducted by the Rev. M. Godfrey, the minister, and the Rev. S. Burrows, of Dover. At an anniversary tea meeting the chair was taken by Mr. George Chitty, of Dover. On Feb. 17 Mr. Gedge gave a lecture on "Books." A liturgy has been adopted by the congregation.

Dover.—On Feb. 15 Miss Squier read an interesting paper on "Mary Carpenter and her Great Work." A long account was given of the reformatory work at the Red Lodge, and some personal recollections of Miss Carpenter and several of her distinguished friends.

Gloucester.—We learn from a report of the annual dinner of the Gloucester Traders' Association in the *Gloucestershire Chronicle*, that a pleasing state of harmony prevails amongst the different churches. The toast of the "Bishop, and Clergy of the Diocese and other Ministers of Religion" was proposed by Mr. T. Alger (Wesleyan) and responded to by Rev. H. C. Foster (Church of England), J. B. Chard (Roman Catholic), and Walter Lloyd (Nonconformist), Mr. Foster (Vicar of All Saints), in the course of his speech, said: "In Gloucester the clergy and Nonconformist ministers were on very good and sociable terms. That was more pronounced in Gloucester than in most places." Mr. Lloyd concluded his speech by expressing the opinion that "there was only one true religion, though they differed as to the way in which that religion should be best cherished and promoted, but at heart he believed they were all one"—a sentiment that was received with much applause.

Heaton Moor.—On Thursday, February 16, the annual soirée of the Heaton Moor Unitarian Congregation was held in the Reform Hall. Owing to the prevailing epidemic there were some gaps in the programme, but a thoroughly enjoyable evening was spent. The Rev. W. H. Burgess presided, and the Rev. B. C. Constable expressed the good wishes of the Stockport congregation.

London: Essex Church.—The Rev. Stopford A. Brooke will preach here again on Sunday morning. The annual meeting of the congregation took place on Sunday last, Mr. Jas. S. Beale occupying the chair. The committee's report speaks satisfactorily of the progress of the church, and the treasurer's statement shows a balance of £79 out of a total income of £1,203 8s. 10d. Mr. W. Wallace Bruce, L.C.C., Sir J. T. Brunner, Bart., M.P., and Mr. Theo. T. Greg, M.A., were elected to vacancies on the

committee. A vote of thanks was heartily accorded to Mr. Howard Chatfield Clarke for his seven years' service as honorary secretary. Sir E. Durning Laurence proposed the thanks of the congregation to the Rev. Frank K. Freeston, seconded by Mr. Charles T. Mitchell, M.A. Hearty expressions of support were also voted to the teachers of the school and the workers in the various societies. In his morning sermon the Rev. Frank K. Freeston made prominent allusion to the high-principled and public-spirited career of the late Sir James Stansfeld.

London: Essex Hall.—On Thursday evening, the 17th inst., the Rev. S. Fletcher Williams gave an eloquent address on "Various Kinds of Preaching," to the Lay Preachers of the Provincial Assembly of London and the South-Eastern Counties, Mr. Hahnemann Epps presiding. Mr. Williams after having defined the nature of a Christian Church, then dealt with three kinds of preaching—the Sensational, the Thoughtful, and that which he designated as Composite. Special stress was laid upon the necessity for that preaching which might be called spiritual, dealing supremely with the spiritual wants of man. The address was listened to with marked attention and appreciation. Messrs. Buckland, Brown, Capleton, Pain, and Saphin, and the Rev. T. E. M. Edwards also spoke, and a unanimous vote of thanks was given to the chairman.

London: Mansford-street.—The Sunday-school anniversary services were held on Sunday, Feb. 20th. In the afternoon a service of song, entitled "Chips," was rendered by the children's choir, the connective readings being given by Miss Cadman. The school continues to grow, and of it it may be truly said it is the cradle of the Church. In the evening the service was conducted by the Rev. W. G. Cadman, and the sermon was preached by Mr. James Branch, L.C.C. Taking as his text the words of Matt. xviii. 10, he pictured childhood as it has been exalted by Jesus, and forming, therefore, a striking feature of Christianity in contrast with the submerged child life under the martial rule of the Romans, and also under the harsh conditions of later times. The services were well attended.

Manchester: Unitarian Sunday School Union.—The fifth united teachers' meeting of the session was held in the Willert-street schoolroom on Sunday, Feb. 20, the president (Mr. H. Woodhead) in the chair, when Mr. T. Holt (Strangeways) read a paper on "The Needs of the Sunday-school." Mr. Holt pointed out, amongst other things, that the schools should be beautiful inside and out and that good pictures should be placed in the schoolroom, that there should be two superintendents to a school as one could not keep up the effort required Sunday after Sunday. He said that the superintendent should give a short address of not less than five nor more than ten minutes upon opening the school. That elder teachers should not be offended when asked to take charge of the infant class, as it is the most difficult class in the school to teach. Mr. Holt further thought that teachers should encourage their scholars to visit them at their own homes, as that was far better than the teacher visiting the scholars. A short discussion followed, and the meeting terminated by the Rev. J. W. Bishop pronouncing the Benediction.

Newton Abbot.—The first of a series of lectures explanatory of Unitarian Christianity was given by Mr. W. H. Herford, B.A., in the Public Rooms, on Thursday week. Mr. E. A. Hillier, who presided, remarked that it was a matter for great surprise that there was not in the town a church standing up for the truths as they believed it. There was sufficient breadth of religious thought to warrant them gathering together to worship in their own way. Some there were, Unitarians at heart, who were afraid to stand out because of personal or trade reasons, but he urged them to remember that no man lost his self-respect or the esteem of his neighbours if he manfully stood for his opinions when they happened to disagree with the majority. Mr. Herford, the subject of whose lecture was "Man," pointed out the strong significance of the motto "Know thyself," and of Carlyle's advice: "Know thy work and do it"—which carried them a long way towards knowing themselves. Man was an inexplicable mystery. The character and nature of man was a mixture compounded, not simply put together of various ingredients. The degree in which moral evil and the tendencies to good in man were mixed was unexplainable, and it was useless attempting to explain it. The story of Adam and Eve was a beautiful Hebrew story showing the intense sense of the Hebrew of the sinfulness of sin. Part of our character was innate. In London were streets where the boys were predestined to grow up thieves and the girls to feminine degradation and distress, unless taken out of their surroundings early in life.

With heredity and environment pressing upon us where came in free will? Unless there was freedom of choice it was useless talking of sin. No one knew how much birth-given circumstances were exercised over our lives. Hearty votes of thanks to the lecturer and chairman concluded the proceedings.

Stalybridge.—On Saturday, the 12th inst., the annual party of the congregation was held here, and was more largely attended than usual. After tea a meeting was held in the large room, which was quite full. Mr. James Jackson, the chapel warden, presided, and the meeting was addressed in the intervals of music by the Revs. W. Harrison, H. E. Dowson, W. C. Hall and T. R. Elliott. On Sunday evening, the 13th, the Rev. W. Harrison preached on the subject of Munkacsy's picture, "Ecce Homo," and a large congregation assembled. The annual sermons of the church took place on Sunday, the 20th, the Rev. J. Collins Odgers being the preacher, and his sermons were much appreciated by large congregations.

Torquay.—There has long been a wish to have Unity Hall (our church building) thoroughly cleaned and redecorated; but the consideration of cost has kept us waiting. A generous offer from Dr. and Mrs. Jolliffe, who are staying in the town, responded to with equal generosity by several of our own members, has produced the decision to undertake the work as soon as the season's engagements permit. We now notice, as never before, that our surroundings are really dirty and our drapery less solid than our principles, and while we do not look to outward things to increase our faith, we expect to be happier and hope for more visitors when we shall have a cleaned and decorated room to meet in, some time before Whitsuntide. Mr. W. H. Herford, B.A., of Paignton, is treasurer for this special fund.

Wakefield.—At the opening of the New County Hall on Tuesday last, the Rev. A. Chalmers, of Westgate Chapel, was selected to respond on behalf of the Nonconformist ministers of the county. Mr. Chalmers, in a neat three-minutes' speech, spoke of the great work which had been accomplished by Nonconformity in the West Riding. He further emphasised the fact that not a few of the leading men of the Riding, including some prominent on the Council, were sprung of Nonconformist stock and inherited the Puritan tradition. The Bishop of Wakefield responded for the clergy of the Established Church.

Whitchurch.—On Tuesday, February 22, Rev. W. F. Turland gave a lecture on Longfellow, which was much appreciated. Songs by the poet were sung during the evening, Miss Gresty accompanying.

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MARCH NUMBER.

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The Late Mr. Thomas Ashton.

H. Enfield Dowson, B.A.
How Deacon Larraber Paid Tithe.
In the Field.
Uncle Will's Sunbeam Circle.

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THE NEW KINGDOM.

We regret to say that the premises of our Printers and Publishers, Messrs. HOUGH AND SONS, Manchester, were completely destroyed by fire last Tuesday night.

The whole of the copy for the March number of **THE NEW KINGDOM** was set up and ready for printing. The Magazine is being reset, and, we are assured, will be ready for despatch by Monday next.

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OUR CALENDAR.

SUNDAY, FEBRUARY 27,

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday afternoon.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. J. HARWOOD, B.A. Evening, Musical Service.
 Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.
 Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. STOPFORD A. BROOKE, M.A., and 7 P.M.
 Forest-gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
 Hackney, New Gravel Pit Church, Chatham-place, 11 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.
 Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Dr. BROOKE HERFORD.
 Highgate Hill, Unitarian Christian Church, 11 A.M. and 7 P.M., Rev. R. SPEARS.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. G. DAWES HICKS, M.A., Ph.D., and 3.30, Service for Children.
 Kentish Town, Free Christian Church, Clarence-road, Rev. A. FARQUHARSON, 11 A.M., "Modern Unrest," and 7 P.M., "The Man Christ Jesus."
 Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE.
 Lewisham, Unitarian Christian Church, High-street, 11 A.M., Rev. H. RAWLINGS, M.A., and 7 P.M., Rev. W. C. POPE.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. W. CHYNOWETH POPE, and 7 P.M., Rev. T. E. M. EDWARDS.
 Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
 Peckham, Avondale-road, 11 A.M. and 6.30 P.M., Rev. G. CARTER.
 Richmond Free Church, Ormond-road, 11.15 A.M. and 7 P.M., Rev. S. FARRINGTON.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M.
 Stepney-Green, College Chapel, 11 A.M. and 7 P.M., L. TAVENER. Evening, "The Faith of Robert Browning."
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
 Wood Green, Unity Hall, 11 A.M. and 7 P.M., Rev. Dr. MUMMERY.
 Woolwich, Masonic Hall, Anglesey road, Plumstead, 11 A.M. and 6.30 P.M.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
 BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS.
 BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINS.
 BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
 BOOTLE, Free Church Hall, Stanley-road, 11 A.M. and 6.30 P.M., Rev. H. W. HAWKES.
 BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
 BRIGHTON, Christ Church (Free Christian), New-road, North-st., 11 A.M. and 7 P.M., Rev. A. HOOD.
 BUXTON, Hartington-road Church, 11 A.M. and 7 P.M.
 CANTERBURY, Blackfriars, 11 A.M.
 DOVER, Adrian-street, near Market-square, 11 A.M., Rev. B. NAGARKAR, "The Brahmo Somaj," and 6.30 P.M., Rev. S. BURROWS.
 EASTBOURNE, Natural History Museum, Lismore-road, 11 A.M. and 6.30 P.M., Mr. E. CAPLETON.
 GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 A.M. and 6.30 P.M., Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 A.M. and 6.30 P.M., Rev. CHARLES HARGROVE.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
 LIVERPOOL, Renshaw-street Chapel, 1 A.M. and 6.30 P.M., Rev. Dr. KLEIN.
 MANCHESTER, Sale, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
 MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.

OXFORD, Manchester College, 11.30 A.M. and 8.30 P.M., Rev. P. M. HIGGINSON, M.A.
 PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
 PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
 READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. E. A. VOYSEY, B.A.
 SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS, B.A.
 SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
 TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
 TUNBRIDGE WELLS, Mechanics' Institute, Dudley-road, 11 A.M., Mr. J. L. DODD, and 6.30 P.M., Mr. ELLIS MANN.
 WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
 YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. BIRKS, F.R.A.S.

CAPE TOWN, Free Protestant Unitarian Church, Hout-street, 6.30 P.M., Rev. R. BALMFORTH.

Garston Co-operative Hall, Tuesday, March 1st, at 8 P.M., Rev. W. J. JUPP, "From Calvinism to Religious Freedom."

SOUTH-PLACE ETHICAL SOCIETY,
 SOUTH-PLACE, FINSBURY.—Feb. 27th, at 11.15, EDWARD CARPENTER, "Prison Methods in the Present Day and in the Future."

ETHICAL RELIGION SOCIETY,
 STEINWAY HALL, PORTMAN-SQUARE, W.—Feb. 27th, Dr. WASHINGTON SULLIVAN, 11.15.

DEATHS.

AGAR—On February 22nd, at Nelson-place, Leicester, Mrs. Agar, in her 89th year.
 CHAMPION.—On the 18th inst., at Castle Bellevue, Redland, Bristol, Marianne Elizabeth, widow of the late Abraham Champion, and daughter of the late Rev. George Kenrick, aged 79.
 EILOART.—On the 22nd February, at 23, Wellington-road, Brighton, Elizabeth Darby, widow of the late Carl Julius Gozma Eiloart, aged 70 years.
 EVELEGH.—On Feb. 14, at Slide House, Newport, Isle of Wight, Louisa, wife of Captain G. C. Evelegh, aged 83.
 SWAIN.—On the 15th inst., suddenly, aged 21 years, Winifred, youngest daughter of Ernest and Elizabeth J. Swain, 114, South Hill Park, Hampstead Heath, and granddaughter of the late Wm. Newmarch, J.P., F.R.S., &c. Cremated at Woking on 19th inst.

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The ANNUAL MEETING of Subscribers and Friends, will be held in the CHURCH and BUILDINGS, on WEDNESDAY, March 2nd, 1898, W. BLAKE ODGERS, Esq., Q.C., in the chair.

Tea and Coffee at 7. Meeting at the Chapel at 8. All friends will be welcome.

OLDBURY UNITARIAN CONGREGATION.

On SUNDAY, March 6th, 1898,

THREE SERVICES will be held in celebration of the FORTIETH ANNIVERSARY of the settlement of the Minister. Service at 11 A.M., 2.45 P.M., and 6.30 P.M.

County Councillor Rev. HENRY MCKEAN, Past Chairman of the Urban District Council of Oldbury and Provincial Grand Chaplain of the Masonic Province of Worcestershire, will officiate at each service.

Collections will be made for the Improvement Fund.

On MONDAY, March 7th, a SOCIAL MEETING will be held. Tea at 6 o'clock. Tickets, One Shilling.

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In order to adapt the present buildings in Stamford-street for the purposes of a Mission as well as a Church, several additions, alterations, fittings and repairs are urgently needed. Estimates have been received showing that £1,200 will be required to complete the necessary work. The Joint Committee have put the work in hand, and they now appeal for contributions to defray the cost. Many generous friends have already given their help, but the sum of £400 is still required.

The Committee have engaged the Rev. FREDERIC ALLEN as Minister and Missionary; and they are confident that, with his knowledge and experience, he will be able to do good and earnest work in the district. The builders will complete the additions and alterations in March, and the Committee are anxious to re-open the buildings free of debt.

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